



DR THOMAS TENISON, *Late Archbishop of*
CANTERBURY.

MEMOIRS

OF THE

LIFE and TIMES

Of the most

Reverend Father in GOD,

Dr. Thomas Tennison,

L A T E

Archbishop of CANTERBURY.

W H E R E I N

Are contain'd, the Publick Benefactions of that Great and Good Man ; from his first Entrance into Holy Orders, till his Departure from this Life, in the Highest Station in the Church of *England*, as by Law Establishment, at the Archiepiscopal Pallace of *Lambeth* : With an Account of his Exemplary Piety, his diffusive Charity, and irreproachable Probity, from his Birth to his much lamented Death ; together with his last Will and Testament, Collated with the Original.

The Third Edition.

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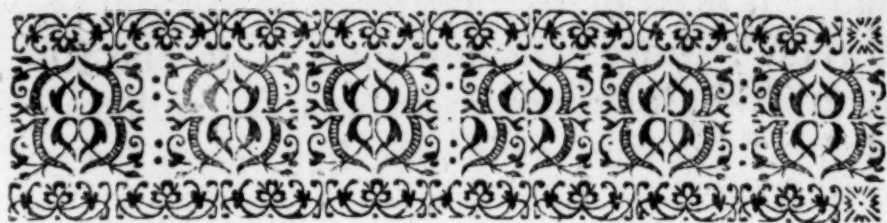
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Archbishop of *Canterbury*, &c.



AMES, howsoever great
and well nigh adoreable for
their excellent Examples;
howsoever Instructive by
the Laudability of their
Characters, and the Per-
swasiveness of their Pre-
cepts; howsoever they may be thought ca-
pable of deducing themselves to Posterity,
stand

the difference between the Protestant & Roman Methods. Lond. 1687. 40
a examination of Bellarmine's 10th note of holiness of life Lond. 1687. 40
never not founded in scripture or the Decrets which are not to be

stand in need of the Assistance of faithful Historians ; since without such Aids the Remembrance of them may be lost, and their Memorial perish, as if they had never been.

It has been judg'd proper therefore, to excite others to the Imitation of the like Practices, by setting before the Eyes of the present Age, as well as that which is to come, the Pious and Praise-worthy Procedure, through a long Series of Time, of as bright a Luminary of the Protestant Church, as ever sat in the Archiepiscopal Chair of it, from *Cranmer* that sealed the Defence of it with his Blood, down to the great and holy Person that so worthily fills it at this Juncture.

Such was Dr. *Thomas Tennison*, who was Born in the Year 1634, of good and reputable Parents, that prefer'd Honesty to great Riches; and had a commendable Name in more valuable Esteem, than the making Provision for the Children, that ow'd their Birth to them, by heaping up Wealth which they knew not who should gather : However, as his Father was in Circumstances sufficient to give the Son a liberal Education, so after the Latter had gone through the first Rudiments of Learning, with uncommon Success, the Former had Interest enough to get him admitted as one of Archbishop *Parker's* Six Scholars, in the School of *Norwich*, he being born in the County of *Norfolk*; from whence in process of Time, at Seventeen Years of Age, he was elected Scholar
of

of *Corpus Christi*, alias *Bennets College*, in *Cambridge*, and afterwards Fellow of the said House ; where he continued for some Time, during the Unnatural Rebellion, that then spread it self over *England* ; without Intention to take Holy Orders ; because of the Discouragements, and Persecutions the Episcopal Clergy at that Time labour'd under.

However, as the Master of that House, *Dr. Love*, had a particular Esteem for him, which he afterwards shew'd, by giving him his Daughter in Marriage, with a plentiful Fortune ; so after he had considerably advanced his Fortunes, by taking upon him the Instruction of several young Noblemen and Gentlemen, he, upon the Restoration of the Church of *England*, with the Royal Family, was Ordain'd Deacon and Priest ; and upon the Fall of a College-Living, was presented to it ; after which he chang'd his Condition, and dispos'd of himself in Marriage as above-mention'd.

Nor had he long discharg'd this Cure of Souls with the greatest Fidelity, before one of the Noble-men, whom he had the Education of as Tutor, upon the Presentation of the Vicaridge of *St. Martin's in the Fields* falling to the Crown, obtain'd the Grant of it for him ; after which he commenc'd Doctor in Divinity. Being thus enabled by a Living of 900 or 1000 *l. per Annum*, to exert that propensity towards Acts of Charity, which he did generously, and without Hopes
of

of any Children, addicted to, he made several Donations to the said Parish of *St. Martin's*; amongst others, endow'd a Free-School for it, and built a very handsome Library; which he likewise furnish'd with useful Books, for the Promotion and Advancement of good Literature; which is now settled upon so good a Foundation, as to vie with most Acts of Munificence for such Ends.

As to his private Charities in the said Parish of which he was a Pastor, he took great Care to conceal them, tho' those he was assistant to in that way of Preservation were Numerous. In particular, at the Time of the hard Frost, in the Year 1683, when his Disbursements for them amounted to more than 300 *l.* Insomuch that he distributed more to the Poor and Needy at that Juncture, out of his own Stock, than arose from the Collection then made from the Archbishop, and whole Parish of *Lambeth*.

King *Charles* the Second died the Year following, and made Way for a more active and bigoted Prince to pave the Way to the Introduction of his Religion, which was that of Popery. This *Dr. Tennison* prudently foresaw was that mislead Monarchs Intention, and did all that in him lay, by useful Sermons and admonitory Discourses, to prepare his Audience against, which he did so effectually, that not above two Persons of Condition, of his whole Parish, Apostatiz'd from the Communion of the Church of *England*.

When

When, after the Doctor, for his Zeal for the Protestant Religion, in the Reign of King *James II.* had born numberless Affronts from the Papists, who were the prevailing Party in those Days, after he had with an incredible Perseverance equally disregarded the Threats and Allurements of the Court, to bring him over to His Majesty's Interest: In a Word, after he had foil'd Dr. *Pulton*, the Principal of the Jesuits, or Rector of them in the *Savoy*, at a fair and open Conference, he had the Consolation and Satisfaction to see the Clouds that seem'd to gather into a Storm against the Establish'd Church, fully dissipated and broken by the late glorious Revolution, which settled the imperial Crown of *Great-Britain, France, and Ireland*, on the Heads of the Prince and Princess of *Orange*, who, for the Security and Advantage of those Realms, were graciously pleas'd to accept it.

No sooner had King *William* and Queen *Mary* been invested with the Regal Dignity, but their Care for the Church, of which the latter of those two Princes were a shining Ornament from her Education in it, made them look towards the Enlargement of the Pale of it; and the Reduction of our Protestant Brethren, the Dissenters, into its Bosome; since it would by so much the more give Strength and Reputation to it, by how much the more it increas'd in the Number of its Profelites; and it was but Reason that

those who stood in the Gap at the most critical Conjunction, for the Preservation of our holy Religion, should have a Share of the Advantages that might arise from being receiv'd as Members and Professors of it. Their Majesties therefore excited thereunto, not only by their own natural Regard to the Glory and Honour of God's holy Apostical Faith, but by the Solicitations of several of the Establish'd Clergy (among whom the Bishop of *London* was chief) and the Addressees of the Dissenters themselves, by the Mouth of Dr. *Bates*, who urg'd the Necessity of an Union between their Protestant Subjects in Matters of Religion, in order to prepare Matters to be consider'd by the Convocation; issued out this legal and reasonable Commission, to the most eminent Bishops and Divines, the Archbishop of *Canterbury*, and several of his Suffragans having refus'd to acknowledge their Royal Titles.

“ Whereas the particular Forms of Divine
 “ Worship, and the Rites and Ceremonies
 “ appointed to be used therein, are Things
 “ in their own Nature indifferent and alter-
 “ able, and so acknowledg'd: It is but rea-
 “ sonable, that upon weighty and important
 “ Considerations, according to the various
 “ Exigencies of Times and Occasions, such
 “ Changes and Alterations should be made
 “ therein, as to those that are in Places and
 “ Autho-

“ Authority, should from Time to Time
 “ seem then necessary or expedient.

“ And whereas the Book of Canons is fit
 “ to be review'd, and made more suitable to
 “ the State of the Church: And whereas
 “ there are Defects and Abuses in the *Eccle-*
 “ *siastical Courts and Jurisdictions*, and par-
 “ ticularly, there is not sufficient Provision
 “ made for the *Removing of scandalous Mini-*
 “ *sters*, and for the *Reforming of Manners*,
 “ either in Ministers or People: And where-
 “ as it is most fit, that there should be a strict
 “ Method prescrib'd for the Examination of
 “ such Persons as desire to be admitted into
 “ *Holy Orders*, both as to their Learning
 “ and Manners.

“ We therefore out of our Princely Care,
 “ for the good Order, and Edification, and
 “ Unity of the *Church of England*, committed
 “ to our Charge and Care: And for the Re-
 “ conciling, as much as is possible, of all
 “ Differences among Our good Subjects, and
 “ to take away all Occasions of the like for
 “ the future, have thought fit to Authorize
 “ and Impower you, &c. and any Nine of
 “ you, &c. whereof three to be Bishops,
 “ to meet from Time to Time, as often as
 “ shall be needful; and to prepare such Al-
 “ terations of the *Liturgy and Canons*, and
 “ such Proposals for the Reformation of *Ec-*
 “ *clesiastical Courts*, and to consider of such

“ other Matters, as in your Judgments may
 “ conduce to the Ends abovemention'd ”.

The Names of the Commissioners, A. D. 1689.

Tho. Lamplugh Lord Archbishop of *York*.
Hen. Compton Lord Bishop of *London*. *Peter*
Mew Lord Bishop of *Winchester*, *William*
Lloyd Lord Bishop of *St. Asaph*, *Thomas Sprat*
 Lord Bishop of *Rocheſter*, *Thomas Smith* Lord
 Bishop of *Carlisle*, *Jonathan Trelawny* Lord
 Bishop of *Exeter*, *Gilbert Burnet* Lord Bishop
 of *Salisbury*, *Humphry Humphreys* Lord Bi-
 ſhop of *Bangor*, *Nicholas Stratford* Lord Bi-
 ſhop of *Cheſter*, *Edward Stillingfleet*, D. D.
 Dean of *St. Paul's*, *Simon Patrick*, D. D.
 Dean of *Peterborough*, *John Tillotſon*, D. D.
 Dean of *Canterbury*, *Rich. Meggot*, D. D.
 Dean of *Wincheſter*, *John Sharp*, D. D. Dean
 of *Norwich*, *Rich. Kidder*, D. D. *Henry Al-*
dridge, D. D. Dean of *Chriſt-Church*, *Oxon*,
William Jane D. D. Regius Profeſſor in the
 University of *Oxford*, *John Hall*, D. D. *Mar-*
garet Profeſſor of Divinity in the ſaid Uni-
 verſity, *Joſeph Beaumont*, D. D. Regius Pro-
 feſſor of Divinity in the University of *Cam-*
bridge, *John Montague*, D. D. Maſter of *Tri-*
nity-Colledge in the University of *Cambridge*,
John Goodman, D. D. Arch-Deacon of *Middle-*
ſex, *William Beveridge*, D. D. Arch-Deacon
 of *Colcheſter*, *John Battely*, D. D. Arch-Dea-
 con of *Canterbury*, *Charles Alſton*, D. D.
 Arch-

Arch-deacon of *Essex*; *THO. TENNISON*, Arch-deacon of *London*; *Edward Fowler*, D. D. Prebendary of *Gloucester*; *Robert Grove*, D. D. Prebendary of *St. Paul's, London*; *John Williams*, D. D. Prebendary, *ibidem*.

These *Commissioners* often met, and drew up several Alterations to make *Conformity* the more easie and acceptable to all manner of conscientious Persons; but some that were named in the Commission, did either not appear, or did soon desert their other Brethren, upon a high Notion, That either no Alterations ought to be made, or at least that this was not a seasonable Time for the making of them, of which Number were *Dr. Fane*, and *Dr. Alridge* above-mention'd, with several others: But the better and much greater Majority, among whom was *Dr. Tennison*, applied themselves to the Business of *Accommodation*, with indefatigable Industry and true Prudence. That Point which created the greatest Difficulty, was about the Admitting of *Dissenting-Ministers* to officiate in the *Church*, when duly reconciled to it. Some of the *Commissioners* were inclin'd not to insist on the Re-ordination of them, alledging, that they ought not to shew less Regard to the Vocation of *Presbyterian Ministers*, than to that of *Roman-Catholic Priests*, whose Ordination was never question'd upon their joining in Communion with the Church of *England*. But notwithstanding

standing all that was alledg'd by Dr. *Tennison*, and the others, who spoke in Conformity to Reason and Justice on this Head, the Majority in Commission thought it more proper to keep a middle Course, which was, *First*, with Respect to *Romish* Priests, to leave it undecided, whether their *Ordination* was good or no: But because they were not obliged to give Credit to their *Certificates*, that therefore such of them, as for the Future, should turn *Protestants*, should live in Lay-Communion only, unless they were re-ordain'd to a legal Title of any Church or Cure: And, *Secondly*, That tho' they did not determine the *Ordination* of *Presbyterians* to be altogether invalid, yet they thought it necessary for their Ministers to receive *Orders* from a *Bishop*, who in Conferred the same, might add a Clause to the common Form, as the Church had already ordain'd in the Case of uncertain *Baptism*, to this Effect; *If thou art not already Ordain'd, I Ordain thee, &c.* and this was the greatest Concession that ever was made by the Commissioners.

Thus was the Commission render'd ineffectual; the best Account of the Reasons whereof, was many Years after given by one of the Commissioners themselves, the late most learned Bishop of *Sarum*, in his *Triennial Visitation of his Clergy* in 1704, in these Words: ' In the Reign of King *James*, those

' those of the *Church*, who saw the *Papists*
 ' drawing in the *Dissenters* to concur with
 ' them in their Designs against the Church,
 ' applied to the then Prince of *Orange*, de-
 ' siring him to make use of his Interest in
 ' them for diverting them from that: And
 ' in those *Letters*, which are yet extant,
 ' Assurances were given, That the Church
 ' was then in such a Temper, so well con-
 ' vinced of former Errors, that if ever she
 ' got out of that Distress, all those Dif-
 ' ferences would be certainly made up: And
 ' to make this Assurance more publick, the
 ' Archbishop and Bishops, in that Petition,
 ' for which they were imprison'd and try'd,
 ' declar'd, that they were ready to come to
 ' a Temper in those Matters, both in Par-
 ' liament and Convocation. Upon this it
 ' was that the Prince of *Orange* promised
 ' in his Declaration, to use his Endeavours
 ' to heal all those Divisions. In Order to
 ' the Performance of this, He, by a special
 ' Commission, appointed all those Bishops
 ' who owned his Authority, he being then
 ' set on the Throne, together with a great
 ' many of the Clergy, to draw out the
 ' Grounds upon which the *Dissenters* had
 ' separated from Us, and to offer Expedients,
 ' in order to the Healing our Breaches.
 ' We had before Us all the Books and Pa-
 ' pers that had at any Time offer'd, setting
 ' forth their Demands; together with
 ' many

‘ many Advices and Propositions which had
 ‘ been made at several Times, by most of
 ‘ the best and most learned of our Divines,
 ‘ of which the late most learned Bishop of
 ‘ *Worcester* (*Dr. Stillingfleet*) had a great
 ‘ Collection ; so we prepared a Scheme to
 ‘ be laid before the *Convocation*, but did not
 ‘ think that we our selves, much less that
 ‘ any other Person was any way limited,
 ‘ or bound to comply with what we re-
 ‘ solved to propose. On the contrary we
 ‘ said, if we saw better Reason, we would
 ‘ change our Minds : Yet this, which was
 ‘ only a *Council* created by the King to pre-
 ‘ pare Matters, was complain’d of, as an
 ‘ Imposing on the *Convocation*, and as a Li-
 ‘ miting of it : And tho’ a Royal License
 ‘ was sent them, yet a previous Resolution
 ‘ was taken, *to admit of no Alterations* ;
 ‘ when we saw that, we resolv’d to be
 ‘ quiet, and leave that Matter to better
 ‘ Times : But the Enemies of the Civil Go-
 ‘ vernment began to work on the Jealousies
 ‘ and Fears of many well-minded Men,
 ‘ and the *Preserving the Church, the Church*,
 ‘ was given out as the *Word*, by those who
 ‘ meant *France* or *St. Germain* by it ; and
 ‘ under this fatal Delusion, many are apt to
 ‘ be misled to this Day.

To return to the Year 1689, the Convo-
 cation met on *Thursday, November 21*, and
 began in an unhappy Difference about the
 Choice

Choice of a Prolocutor: The Person design'd by the Bishop of *London*, who was President, by Reason of the Archbishop of *Canterbury's* Refusal to act in that Station, and most of his Brethren of the Upper House, and the sober Part of the Clergy, was Dr. *Tillotson*, Dean of *Canterbury*, whom the King had lately made Clerk of his Closet, and used to call the honestest Man, and the best Friend that ever he had in his Life; but it was carried by a Majority of Votes, for Dr. *Jane* of *Oxford*, Dean of *Gloucester*, who being presented on the 25th to the Bishop of *London* as President, for his Approbation, made a Customary Speech in *Latin*; wherein he extoll'd the Excellency of the Church of *England* as establish'd by Law, above all Christian Communities; and imply'd, that it wanted no Amendments, and then ended with the Application of the Bishop's own *Motto*, to the Standard of his Troop of Noblemen and Gentlemen, at the Entrance of the Revolution, by way of Triumph, *Nolumus Leges Angliæ mutari*. The good Prelate, to whom the haughty Prolocutor had been Chaplain, made also a Speech in the same Language, but with more Charity and Candour; and told the Clergy, they ought to endeavour a Temper in those Things that are not essential in Religion, thereby to open the Door of Salvation, to a Multitude of straying Christians: That it

must needs be their Duty, to shew the same Indulgence and Charity to the Dissenters under King *William*, which some of the Bishops and Clergy had promised to them in their Addresses to King *James*, and concluded with a Pathetical Exhortation to Unanimity and Concord.

Nor did the Close of this Convocation otherwise than answer what was expected from the Clashing at the Opening of it ; for though the Men of Temper in the Inferiour House, labour'd in Conjunction with the Prelates of the same Candid Dispositions in the Upper, to bring their Majesties Pious and Healing Intentions to bear, tho' both Houses jointly address'd the King with Promises of Obedience to, and Compliance with his Royal Injunctions, such was the Spirit of a pretended Zeal for the Church, and the Chimerical Fear of Dangers that would arise from this desirable Union, that in spite of all the Endeavours of Dr. *Tennison*, *Fowler*, *Kidder*, &c. to make them drop their too violent Animosities to their Christian Brethren, that the Clergy of the Lower Rank, chose rather to represent to the Lords, the Bishops, ' That there were several Books of
' very dangerous Consequence to the Chri-
' stian Religion, and the Church of *England*,
' which they named, and therefore desired
' their Lordships Advice in what Way, and
' how far safely, without incurring the Pen-
alty

' nalty of Stat. 25. *Hen. VIII.* the Convo-
 ' cation might proceed, in the preventing the
 ' publishing the like scandalous Books for
 ' the future; and inflicting the Censure of
 ' the Church, according to the Canons pro-
 ' vided in that Behalf, upon the Authors of
 ' them'. Whereupon the President, and his
 Brethren, having seen the Disposition of
 those fiery Zealots, found it was to no pur-
 pose to communicate any Proposals; and
 therefore the Convocation was prorogued to
January 24, and soon after, with the Parlia-
 ment, Prorogued and Dissolved.

Yet notwithstanding the Success of this
 Great Man's (Dr. *Tennison's*) Labours, was
 not answerable to the Hopes he had concei-
 ved of them, their Majesties took Occasion
 from thence to have a particular Esteem
 for him, which they always, more particu-
 larly, the Queen took Occasion of Expres-
 sing; that Great Princess being often heard
 to wish for an Opportunity to reward him
 for his Zeal, for Hers and the King's Ser-
 vice. Nor did her Majesty long stand in
 need of one, for soon after the filling up
 the Sees of the depriv'd Bishops, Dr. *San-
croft*, Archbishop of *Canterbury*, &c. by Dr.
Tillotson, &c. His Majesty, upon the Queen's
 Recommendation, was pleas'd to nominate
 this Worthy Vicar of *St. Martins in the
Fields*, to the Bishoprick of *Lincoln*, in the
 Room of Dr. *Barlow* deceas'd, being recom-
 mended,

mended, says a late Author, to their Majesties Favour and Esteem, by his Exemplary Piety, and his great Moderation towards Dissenters, whom their Majesties still endeavour'd by all gentle (which indeed are the most effectual) Methods, to bring over to the National Church.

A certain great Man about the Queen, no less than the late Earl of *Jersey*, then Master of her Horse, did what in him lay to prejudice the Doctor in her Majesties Opinion, out of Design to gain her Interest for a Friend of his own (*Dr. Scot* by Name, Rector of *St. Giles's in the Fields*) upon the before-mention'd Vacancy, and represented to her Majesty, who was speaking in Terms of Respect about *Dr. Tennison*, that he had some Weeks before deliver'd a notable Funeral Sermon, in praise of *Mrs. Eleanor Gwyn*, one of *King Charles the Second's* late Concubines. *What then, said the Queen, in a Sort of Discomposure, which she was the least subject to, of any Lady breathing I have heard as much. This is a Sign that that poor unfortunate Woman died Penitent; for if I can read a Man's Heart through his Looks, had not she made a truly Pious and Christian End, the Doctor could never have been induc'd to speak well of her.*

Having been Consecrated, and put into Possession of the See of *Lincoln*, this truly Primitive Bishop began to make a narrow
In-

Inspection into the Abuses that had been left unredress'd by his Predecessor, and to seek out for the same Opportunities of dispensing his Charity there, as he had laid hold on in his Parish, which he before had the Care of. He had not *sought the Office of a Bishop*, but knowing that it was a good Office, did what in him lay to discharge the Trust that was reposed in him, as a Shepherd belonging to a large and extensive Sheepfold. Acts of Justice, Beneficence, and Mercy, had always been the Exercises of his Life, while in an inferiour Station. But now he was advanc'd to one of the first Dignities of the Church, and was made one of the Apostles Successors; now he was appointed one of the chief Overseers of Christ's Holy Catholick Flock, and was invested with the same Authority that the Son of God Incarnate had delegated to the first Preachers of Christianity, he began incessantly *to do the Work of an Evangelist*, and other Things requisite to so great and high a Calling, as making a strict Inquisition into the Behaviour of his Inferiour Clergy, causing his Arch-Deacon to make a narrow Inspection into any Breaches made upon the Canons by Parish Officers, &c. enquiring into the Wants and Necessities of the Poor, and providing for them after the most ample, but legal Manner; insomuch, that when at the Expiration of three Years, du-

He never tells us of any Death of ring

ring all which Time, at every Session of Parliament, he gave no other Vote in the House of Peers, than what tended to the Good of the Church, and the Preservation of the State; he was called, notwithstanding his earnest Entreaties to abide where he was, to the highest Ecclesiastical Preferment in the Kingdom. The Tears of the Widows and Orphans, the Distressed and Afflicted, who found Ease in having Recourse to his Bounty and his Advice, were plentifully shed, at the same Time that they could not, but in common, rejoice with the whole Body of the Establish'd Church, at the Advancement of one who was only qualify'd to govern it, under its Supreme Head, next to Christ, its Fountain and Original the King's Majesty.

The Occasion of this Translation, was the Death of the most Reverend Father in God, Dr. *John Tillotson*; a Prelate, that to all the Advantages of sound Learning, and most Excellent Parts, had the most attractive Way of Behaviour, in winning the Attentions of his Audience, by Preaching, as had been known since Sermons were in Being; so that he might be supposed, without derogating from his true Worth, to succeed such a great Man with some Disadvantages; yet how engaging soever, the Politeness, and Variety of Expression of the First, might be the Simplicity and Integrity of the Last, like that of a Second *Ridley*, entituled him to the

Arch

Archiepiscopal Chair of *Canterbury*; especially since his Predecessor, who died at *Lambeth* of an Apoplexy, on *Friday Nov. 22. 1694.* added to the Queen's Good Opinion of him, by his Recommendation of him to preside over the Church after his Death.

That most inestimable and pious Princess, who had little more than a Month allow'd her by Providence, to survive the Deceas'd Metropolitan, was ever studious of providing for the Good of Posterity; and therefore, though the King her Husband had, as near to a Promise as could be, made a Grant of the Archbishoprick elsewhere, she interested herself so much in the Bishop of *Lincoln's* Behalf; that there could be no Denial, and so he was nominated to be the supreme Prelate of all his Majesties Dominions.

× A very judicious Historian gives an Account of this important Promotion in these Words, after the Death of the above-mentioned *Dr. Tillotson.* ' It was the Solicitous
' Care of the Court, to fill up the See of *Can-*
' *terbury*; the first Person that seem'd to be
' offer'd to the Eye of the World, was *Dr. Stil-*
' *lingfleet*, Bishop of *Worcester*; but his great
' Abilities had rais'd some Envy and some Jeal-' ousies of him; and indeed his Body would
' not have born the Fatigues of such a Station.
' Even the Bishop of *Bristol* (*Dr. John Hall*,
' Master of *Pembroke-College, Oxford*) was
' recom-

× *D Kennet* in his compleat history

' recommended by a great Party of Men,
 ' who had an Opinion of his great Piety and
 ' Moderation. But the Person most esteem-
 ' ed by their Majesties, and most univer-
 ' sally approv'd by the Ministry, and the
 ' Clergy, and the People, was Dr. *Tennison*,
 ' Bishop of *Lincoln*; who had been ex-
 ' emplary in every Station of his Life; had
 ' restored a neglected large Diocese, to some
 ' Discipline and good Order, and had be-
 ' fore, in the Office of a Parochial Mini-
 ' ster, done as much good, as perhaps was
 ' possible for any one Man to do. It was
 ' with great Importunity, and after the re-
 ' jecting of better Offers, that he was pre-
 ' vail'd with to take the Bishoprick of *Lin-*
 ' *coln*, and it was with greater Reluctancy,
 ' that he now received their Majesties De-
 ' sire and Command, for his Translation to
 ' *Canterbury*, to which he was nominated,
 ' Dec. 8. soon after elected by the Dean and
 ' Chapter, and that Election confirmed in
 ' the Church of St. *Mary-Le-Bow*, *London*,
 ' on *January* 16. He obtained the Favour
 ' of recommending his Successor in the See
 ' of *Lincoln*, the wise and good Dr. *James*
 ' *Gardiner*, Sub-Dean of the Cathedral
 ' Church of *Lincoln*, who was nominated
 ' by his Majesty, *January* 18, and consecra-
 ' ted on the 10th of *March* following.

The first distinguishing Duty, after his Grace's Acceptance of this High Dignity, and his waiting upon the Queen, who was taken ill of the Small-Pox on the 21st of *December*, and died the 28th of the same Month, was to renew the good Understanding that had been for some time interrupted, between the Deceas'd Queen, and her Royal Highness the Princess of *Denmark*; on Account of the latter's Unwillingness to depend upon the King's Generosity for a suitable Revenue, and her Application to Parliament for the same. This much injured Lady, had indeed, through the Artifices of some that were no Friends to her Succession at Court, been misrepresented in such a manner to their Majesties, as to excuse the Removal of her Guards with other Ensigns of State, which are the wonted Attendants of Princes of the Blood Royal; yet next to the King himself, the Death of the Queen was most affectionately lamented by this her Royal Sister; who at this sad Conjunction, was willing to forget the Reasons that had oblig'd her to leave the Court, and to live in an obscure Retirement, more like a Private Person in disgrace, than like the next Heir to the Crown.

Under the deepest Impressions of Grief, she wrote a most kind and dutiful Letter to the King, wherein ' she beg'd his Majesty's ' favourable Acceptance of her sincere and
D ' hearty

' hearty Sorrow for his great Affliction in
 ' the Loss of the Queen ; and did assure his
 ' Majesty, she was as sensibly troubled with
 ' his Misfortune, as if she had never been so
 ' unhappy as to fall under her Displeasure.
 ' She did earnestly desire his Majesty to give
 ' her Leave to wait upon him, as soon as it
 ' could be with no Inconveniency to him,
 ' and without danger of increasing his Af-
 ' fliction ; that she might have an Opportu-
 ' nity in Person, not only of repeating this,
 ' but of assuring his Majesty of her Royal
 ' Intention to omit no Opportunity of gi-
 ' ving him constant Proofs of her sincere
 ' Respect and Concern for his Personal In-
 ' terest and Safety. This generous Affection
 of her Royal Highness, was suitably received
 by the King ; and his Grace of *Canterbury*,
 laying hold of this favourable Opportunity
 to reconcile the Royal Family, represented
 to his Majesty the Prudent and Loyal Con-
 duct of her Royal Highness, and the Prince
 of *Denmark*, during their recess from Court.
 That they had been so far from giving any
 obstruction to his Majesty's Affairs, that
 they were always in the same publick Mea-
 sures with him ; and those Members of ei-
 ther House of Parliament, who had Places
 under their Highnesses, had always appear'd
 forward in promoting his Majesties Interest.
 These Reasons being offer'd as a Comment
 on

on the Princess's Letter, work'd so effectually on the Heart of the King, that as a Mark of his Favour and Affection, he did immediately present her Royal Highness with most of the Queen's Jewels, and his Sorrow for the Loss of so good a Wife, was in some Measure alleviated, by the Reconcilement of so kind a Sister.

The next Business he took in Hand, was to Preach her late Majesty's Funeral Sermon, by the King's Appointment; wherein he thus Emphatically, and without the Pomp of solemn and elaborate Periods, describ'd the Manner of her dying: ' Some few Days
' before the Feast of our Lord's Nativity, she
' found her self indispos'd. I will not say,
' that of this Affliction she had any formal
' Presage, but yet there was something that
' look'd like an immediate Preparation for
' it. I mean, her chusing to hear read more
' than once, a little before it, the last Ser-
' mon of a good and learned Man (now
' with God) upon this Subject; *What, shall*
' *we receive Good from the Hand of God, and*
' *shall we not receive Evil?* This Indisposi-
' tion speedily grew up into a dangerous Di-
' stemper: As soon as this was understood,
' the earliest Care of this Charitable Mi-
' stress was for the removing of such imme-
' diate Servants, as might by Distance be
' preserved in Health. Soon after this she
' fix'd the Times of Prayers in that Cham-

ber to which her Sickness had confin'd her.

On that very Day she shew'd how sensible she was of Death, and how little she fear'd it. She required him who officiated there, to add that Collect in the Communion of the Sick, in which are these Words, *That whensoever the Soul shall depart from the Body, it may be without Spot presented unto Thee.* I will, said she, have this Collect read twice every Day. All have need to be put in mind of Death, and Princes as much as any Body else.

On Monday the flattering Disease occasion'd some Hopes, tho' they were but faint ones. On the next Day, the Festival of Christ's Birth, those Hopes were rais'd into a kind of Assurance, and there was Joy, a great Joy seen in the Countenances of all good People. That Joy endured but for a Day, and that Day was closed with a very dismal Night. The Disease shew'd it self in various Forms, and small Hopes of Life were now left. Then it was that he who perform'd the Holy Offices, believ'd himself oblig'd to acquaint the good Queen of the small hopes all had, of any likelihood of her Recovery. She receiv'd the Tidings with a Courage agreeable to the Strength of her Faith. Loath she was to terrifie those about her; but for her self, she seem'd neither to fear Death, nor to covet Life. It was

' was, you may imagine, high Satisfaction
 ' to hear her say a great many most Christi-
 ' an Things, and this among them : *I be-*
 ' *lieve I shall now soon die, and I thank God I*
 ' *have from my Youth learned a true Doctrine,*
 ' *that Repentance is not to be put off to a death*
 ' *Bed.* That Day she called for Prayers a
 ' third Time, fearing she had slep'd a little
 ' when they were the second time read ; for
 ' she thought a Duty was not perform'd, if
 ' it was not minded.

' On *Thursday* she prepared her self for
 ' the Blessed Communion, to which she had
 ' been no Stranger from the 15th Year of
 ' her Age. She was much concern'd that
 ' she found her self in so *dozing a Condition,*
 ' so she expressed it. To that, she added,
 ' *Others had need pray for me, seeing I am so*
 ' *little able to pray for my self :* However, she
 ' stir'd up her Attention, and pray'd to God
 ' for his Assistance : And God heard her, for
 ' from thenceforth to the end of the Office,
 ' she had the perfect Command of her Un-
 ' derstanding, and was intent upon the great
 ' Work she was going about ; and so intent,
 ' that when a second Portion of a certain
 ' Draught was offer'd her, she refus'd it,
 ' saying, *I have but a little time to live, and*
 ' *I would spend it a better Way.*

' The Holy Elements being ready, and
 ' several Bishops coming to be Communi-
 ' cants, she repeated piously, and distinctly
 ' but

‘ but with a low Voice (for such her Weak-
 ‘ ness had then made it) all the Parts of the
 ‘ Holy Office, which were proper for her,
 ‘ and receiv’d with all the Signs of a strong
 ‘ Faith, and fervent Devotion, the blessed
 ‘ Pledges of God’s Favour, and thank’d him
 ‘ with a joyful Heart, that she was not de-
 ‘ priv’d of the Opportunity. She own’d al-
 ‘ so, that God had been good to her, be-
 ‘ yond her Expectation, tho’ in a Circum-
 ‘ stance of smaller Importance : She having
 ‘ without any Indecency or Difficulty taken
 ‘ down that Bread, when it had not been so
 ‘ easie for her, for some Time, to swallow
 ‘ any other.

‘ That Afternoon she called for Prayers
 somewhat earlier than the appointed Time,
 ‘ *because she feared* (that was her Reason)
 ‘ *that she should not long be so well compos’d.*
 ‘ And so it came to pass ; for every Minute
 ‘ after this ’twas plain, that Death made
 ‘ nearer and nearer Approaches : However,
 ‘ this true Christian kept her Mind as fix’d
 ‘ as possible she could upon the best Things ;
 ‘ and there were read by her Directions se-
 ‘ veral Psalms of *David* ; and also a Chapter
 ‘ of a pious Book, concerning *Trust in God.*
 ‘ Toward the latter end of it, her Appre-
 ‘ hension began to fail, yet not so much,
 ‘ but that she could say a devout *Amen* to
 ‘ that Prayer, in which her pious Soul was
 ‘ recommended to that God who gave it”.

‘ During

‘ During all this Time, there appeared
 ‘ nothing of Impatience, nothing of Fro-
 ‘ wardness, nothing of Anger ; there was
 ‘ heard nothing of Murmuring, nothing of
 ‘ Impertinence, nothing of ill Sound, and
 ‘ scarce a Number of disjointed Words.

‘ In all these Afflictions the King was
 ‘ greatly afflicted ; how sensibly, and yet
 ‘ how becomingly, many saw, but few have
 ‘ Skill enough to describe ; I am sure I have
 ‘ not. At last, the Helps of Art, and Pray-
 ‘ ers, and Tears not prevailing, a Quarter
 ‘ before One, on *Friday* Morning, after two
 ‘ or three small Strugglings of Nature, and
 ‘ without such Agonies as in such Cases are
 ‘ common, she fell a sleep.

Several Persons, neither well affected to
 the Government, nor entertaining a good
 Opinion of the Preacher, took upon them to
 Quarrel with, and make Remarks on this
 plain but excellent Sermon ; and among
 these the *Non-jurant* Clergy were the most
 forward to make Remarks on it, by the Pen
 of one of the Deprived, who for Sanctity of
 Life, and the most approved Character in
 every Thing else but his want of Submission
 to the Prince, whom God had set over him
 and us, by his special Designation. This
 worthy Person was Dr. *Ken*, late Bishop of
Bath and Wells, who, whether out of Grati-
 tude to King *James II*, his Royal Master and
 Benefactor, or out of a due Sense of the Ob-
 ligation

ligation of former Oaths, made it his Choice rather to live in a State of Want and Penury with a quiet and easie Conscience, than to fare sumptuously, as he thought, by giving too great a Loose to it.

The Celebrated Piece, which for Style and a true Spirit of Expostulation, fell short of nothing of the like Nature; and though of a quite different Tendency to the Design of these Memoirs, deserves a Place in them, if only to shew the little heed that was given by his Grace to such Libels; he being convinced that the bare doing of his Duty, in his constant Attendance on his deceas'd Mistress and Sovereign, did not only carry its own Reward with it, but also its Justification. The foremention'd Pamphlet was written by way of Letter to his Grace, after the following Manner.

S I R.

W H E N I heard of the Sickness of the Late Illustrious Princels, whom I had never fail'd to recommend to God, in my Daily Prayers, and that your self was Her Confessor, I could not but hope, that at least on her Death-bed, you would have dealt faithfully with Her.

But when I had read the SERMON, you preach'd at Her FUNERAL, I was heartily griev'd, to find my self disappointed; and God knows, how bitterly I bewail'd in Secret the manner of Her Death; and Reflecting again and again, on your Conduct of Her Soul, methought *a Spirit of Slumber seem'd to have possess'd you, otherwise it was impossible for one, who so well understood the Duty of a Spiritual Guide, as your self, who had such happy Opportunities, and such signal Encouragements,*

ragements, to practise it in Her Case, should so grossly fail in your *Performance*, as either to overlook, or wilfully to omit that which all the World saw besides your self, and expected from you, and was of great Importance to Her Salvation.

You are a Person of Noted Abilities, and had a full Knowledge of your Duty; you had been many Years a Parish Priest, and exercised your Function with good repute; no one could be better vers'd, in the Office for the Visitation of the Sick than your self, and the Sick Person was no Stranger to you, and you very well knew Her whole Story.

As you had a full Knowledge of the Person, and of your Duty, so you had happy Opportunities to have put that Duty in Practise.

You had free and frequent Accesses to Her, at your Pleasure; and on Monday when the flattering Disease occasioned some Hopes, but especially on the next Day, the Festival of Christ's Birth, when those Hopes were rais'd to a kind of Assurance, p. 25. and continued so till Night, the peculiar Favour of Heaven, seem'd to have indulg'd you, all that inestimable Day, on purpose, that you might carefully Employ it, in clearing Her Conscience with God and Man, and in perfecting Her Preparations for Eternity; which had she recover'd, were as Necessary, to render Her Life Holy, and Happy, as Her Death.

Your Joy enduring but a Day, and that Day being clos'd with a dismal Night, you gave Her the Warning of Her approaching Death, which you say, She receiv'd, with a Courage agreeable to the strength of Her Faith, p. 26. You were set a Watchman over Her, and if you did not give Her due Warning of Her Sin also, especially when you had so proper a Time for doing it, and saw Her so capable of receiving it, God will require Her Blood at your Hands.

You had this Advantage also, which is often wanting to such Persons, that in the Visits you made Her, you did not find Her Delirious, and the Orders She gave for Prayers, p. 24. Her calling for Prayers a third Time, when She fear'd She had slept the Time before, the many most

Christian Things She said, p. 26. Her appointing Psalms ; a Chapter concerning Trust in God, and a Sermon more than once, to be read by Her, p. 29. are Signs She was not, at least that she was not so, in the Intervals wherein you officiated by Her.

'Tis true She was often drowzy, but She was so very sensible of Her drowziness, that *She call'd for Prayers before the Time, for fear that She should not be long compos'd, p. 28. and when ever you apply'd your self to Her, she was wakeful enough.*

You said indeed, *p. 27. That at the Receiving the Holy Eucharist, She found Her self in a dozing Condition, but add, that She presently stirr'd up Her Attention, and from thence forth to the end of the Office, had a perfect Command of Her Understanding, and was intent upon the Great Work She was going about : And methinks Sir, if you had been jealous over Her Soul, with a Godly Jealousy, when you gave Her the Viaticum, and saw that She had then a perfect Command of Her Understanding, and that She was intent ; you had another fit Season offer'd you by Heaven, to have minded Her of any, but probable Defects in Her Repentance, and to have Exhorted Her, to a short Supplemental Confession.*

Nay to Her very last, she seem'd not wholly incapable of any pious Intimations you might have given Her, for Her Understanding continued to that degree, *That nothing of Impertinence, scarce a Number of disjointed Words were heard from Her; insomuch, that She said a devout AMEN, to that very Prayer, in which Her Pious Soul was recommended to that God who gave it, p. 49. So that your own Sermon will testify against you, that you had very happy Opportunities, of directing her Conscience ; I must add, that you had as Signal Encouragements also.*

You had to deal with a Person, *whose Knowledge and Wisdom you justly Commend, p. 3. and who might easily have been Convinced, if in any one Instance, She had mistaken Her Duty.*

You had to deal with one, *whose Piety, Charity and Humility, you in many respects deservedly magnifie, p. 10. I only wish you had added her Justice also, to have made Her Character compleat ; However, those*
three

three Virtues, were powerful Inducements, to have us'd a Consciencious freedom with Her.

You had, as appears by the Character you give Her, a Pious, Charitable, Humble Soul, under your Care, a Subject most happily dispos'd to work on, who had always been very Reverent and Attentive at Sermons, p. 9. who had an Averseness to Flattery, p. 12. and who would thankfully have received, any Pious, or Charitable, or humble Admonition, you had given Her.

I now beseech you Sir, to spend a few thoughtful Minutes in comparing your Performance, as you your self represent it, in your own Sermon, with your Knowledge, with the Opportunities, and Encouragements you had, and with the Rubrick of the Church.

You mention a very Religious Saying which fell from Her, That She had Learn'd from Her Youth a true Doctrine, That Repentance was not to be put off to a Death-bed, p. 26. But it was your Duty, considering the Deceitfulness of all Hearts, and the usual Infirmities, and Forgetfulness, and Indisposedness of Sick Persons, to have Supplied all Her Oversights, and Omissions, and to have Examin'd the Truth of Her Repentance, whether She truly Repented of her Sins, and where you knew any thing of Moment, which had escap'd Her Observation, you ought to have been Her Remembrancer.

I therefore challenge you to answer before God and the World, Did you know of no weighty Matter which ought to have troubled this Princess's Conscience, tho' at present She seem'd not to have felt it, and for which, you ought to have mov'd Her to a special Confession, in order to Absolution?

Were you satisfied, that She was in Charity with all the World? Did you know of no Enmity between Her and Her Father, nor Variance between Her and Her Sister?

Did you know of no Person who ever offended Her, whom she was to forgive? Did you know of no one Person whom she had offended, and of whom she was to ask Forgiveness? Did you know of no one Injury or Wrong she had done to any Man, to whom she was to make Amends, to the uttermost of Her Power?

Was the whole *Revolution* manag'd, with that Purity of Intention, that perfect Innocence, that exact Justice, that tender Charity, and that unrepachable Veracity, that there was nothing amiss in it ; no remarkable Failings, nothing that might deserve one penitent Reflection ?

You cannot, you dare not say it ; and if you should, out of your own Mouth I can condemn you ; for you your self in your serious Intervals, have pass'd as severe a Censure on the *Revolution*, as any of those they call *Jacobites* could do ; you have said, more than once, *That it was all an Unrighteous Thing* ; Why did you not then deal sincerely with this Dying Princess, and tell her so, when you must needs be sensible, that steering Her Conscience wrong, you ship-wreck'd your own.

If then Sir you consider, *The happy Opportunities* you have lost, *the Signal Encouragements* you have neglected, and the *Tremendous Hazard* to which you have expos'd the precious Soul, of this Illustrious Princess by your Unfaithfulness ; If you lay to Heart how much you have acted against your own Knowledge and Convictions, what ill Example you have given to the Clergy, what Scandal to all good Men, what Wounds to our most Holy Religion, and what Occasions to the Enemy to Blaspheme, what have you to do, but to testify your Repentance, before God and the World, and to mourn in Sackcloth and Ashes, all the Remainder of your Days ?

What was it Sir, that mov'd you to act thus notoriously against your own Conscience ? Was it the Fear you had, of losing the Favour of the Court, which made you rather venture the Indignation of Heaven ? Even that Fear was vain, for it had been no Offence against the Government, to have perswaded a dying *Daughter*, to have bestowed one Compassionate Prayer on her afflicted *Father*, had he been never so Unnatural, though the Case was here quite contrary, for He was one of the tenderest *Fathers* in the World.

Besides, her Illustrious Consort, who manifested so very great and worthy a Passion for her, would, I dare say, have had nothing omitted, which might have been thought

thought conducive to her Eternal Happiness; and a Conscientious Faithful Confessor, especially on the Death-bed, is *one of a Thousand*, who Will always be desired and valued, and rever'd. Believe me Sir, you have given the World Reason to conclude, that your own Conscience misgave you, being sensible, that *in reproving her*, you must have *reproach'd your self*.

You say, *She was so Judicious and Devout a Saint, the degenerate Church of Rome can by no means shew us*, p. 9. but surely it had been Prudence in you, to have wav'd that Comparison; for should you chance hereafter, to blame that Church for Canonizing *Thomas a Becket*, for which she really is blame-worthy, 'tis obvious for her, to make this appropriate Reply to you, that 'tis as justifiable in her *to Saint such a Subject*, as for you, *to Saint such a Daughter*.

You tell us, *she was one whom I am well assured had all the Duty in the World, for other Relations, which after Long, and Laborious Consideration, she judg'd consistent, with her Obligations to God, and to her Country*, p. 15.

The Consideration then which she used, to reconcile her Judgment to the Revolution, was it seems, *Long and Laborious*, notwithstanding the Assistance of her new Casuists, it being no easie matter, to overcome the contrary Remonstrances of Nature, and of her own Conscience, and to unlearn those Evangelical *Maxims*, which were carefully taught her, by the Faithful Guides of her Youth, others might begin to instill opposite Principles into her, others might Confirm her, but the finishing Strokes were reserved for you.

But what do you mean Sir, by *other Relations*? We may guess that you mean *her Royal Father, Mother-in-Law, and Brother*, but you are at liberty to say, you mean any *other Relations* if you please, you give us ambiguous and general Words only, when you should have given us, most express and particular.

All the Duty in the World is a comprehensive Term, but wherein Sir, did any *part of that Duty* appear? Why are you not so just to her, and to your self, as to give us some of those Compassionate, and melting Expressions

pressions of Filial Duty, which flow'd from her on that Subject? Why do you not produce some Instances of her *Mildness and Mercifulness to her Enemies*, p. 16. and whom you knew she treated as such, though their Crime was, their being her Father's Friends; they would have been much for her Honour, would have given great satisfaction to all good People, would have convinc'd the World, that *the manner of her Death* had been in all respects truly *Christian*, p. 23. would have been much for your own Reputation, and much for the Credit of the *Revolution*, in which you are as great a Zealot, as a Gainer.

If you were so well assur'd of all that Duty, what dreadful Negligence were you guilty of, in not putting her in mind of it on her Death-bed? Methinks Sir, you are not just to her, when you give us Instances of her *Charity*, to several sorts of indigent People, and to Strangers, *which all the World knew*, and give us no Instances of *even her Natural Affection*, to her own Royal Father, *of which all the World doubted*; when, had you suggested that Duty to her, as you ought to have done, she would have shew'd her self a tender-hearted *Daughter*; and would have been extremely afflicted, for having been instrumental to her Father's Calamity.

It is far from my Intentions here to dispute the *Lawfulness of the Revolution*; yet I may say, that I never met with any so Bigotted to it, who would undertake to justify all the Part, which she, as a *Daughter*, had in it, and I am perswaded that it would mightily puzzle you, to tell us in particular, *what those Obligations were, which she had to God, and to her Country*, which were inconsistent with her Filial Duty.

You complain, p. 17. *Great is our loss of a most Pious Queen, in an Atheistical, and Profane Age, in which the Seeds of Impiety, which have been sowing for some Years, have sprung up in greater plenty than ever*; but Sir, did not your Heart smite you, when you uttered this Complaint? For I would fain know whether any Thing has more contributed, to render the *Age Atheistical and Profane*, or more promoted that fatal *Plenty*, than the
Prevarications

Prevarications of your self, and your Time-serving Brethren.

You take notice more than once, of the shortning the Life of this Illustrious Princess, that she was *taken away in the midst of her Days*, p. 18. *at thirty three Years old*, p. 32. *in the flower of her Age*, p. 33. but you take no notice of that which most probably occasioned it; for the Fifth Commandment is not to be evaded, *Honour thy Father and thy Mother, (which is the first Commandment with Promise, that it may be well with Thee, and thou mayest live long on the Earth,* and if any, even Princes, for the Command makes no exception, do visibly *Disshonour Father and Mother, and their Lives are cut short*, the very Command of God assigns the Cause of it, and I hope the surviving Princess will consider, and take warning, and Repent, lest God be provoked, *to cut her Life as short as her Sisters.*

You say p. 30. *That having like David serv'd her own Generation, by the Will of God she fell asleep*; and if you had been a true *Nathan* to her, the Similitude had been very proper, but her Virtue having like *David's*, suffer'd an Eclipse, you took no care that it should break out again, in as *Conspicuous* a Repentance.

You mention *the strong Hopes you have of her everlasting felicity*, p. 32. but as you managed her Conscience, you should rather have call'd them, *strong Presumptions, I have Hopes of her everlasting Felicity, as well as you*, tho' not at all grounded on your Guidance, but on the infinite Mercy of God, who makes most gracious abatement for all our Infirmities, and for all the degrees of excusability we can plead, and when I consider her conjugal Love and Awe, the horrid misrepresentations made to her, of her Royal Father, the various, and studied Trains laid to delude her; the plausible Pretences of Religion, of Scripture, and of the Glory of God, which she heard daily inculcated; and the unfairfulness of her Guides, who had wholly possessed her Ear, together with her subdued Will, her soft tender Sex, and Temper, her well-meant, tho' misguided Zeal, the Piety of her Inclinations, and her ardent Desire

fire, that *her Soul might be without Spot presented to God, which she manifested, in ordering that Collect to be read twice every Day, p. 24.* I have Hopes, that God accepted of her general Repentance, and by a superfluence of Grace supply'd the Defects of it.

What therefore I have said, is not in the least to derogate from any of her Virtues, but to Expostulate with you, for being the Occasion, that they did not shine out in their full Lustre; and whether such *Shepherds* may not be said, *to feed themselves rather than the Flock*; whether your Behaviour to this dying Princess, does not reach those Expressions of the Prophet, *Of crying Peace, Peace, when there is no Peace, and of daubing with untemper'd Mortar*; whether it is not *Healing a Spiritual Hurt slightly*; Let all my Reverend Brethren of the Clergy, who are untainted with the *Latitudinarian Leaven*, whether they are *Possessed of their Benefices, or Depriv'd*, be the Judges.

Before I take my leave, I cannot but remark that spiteful Reflection, you bestow'd on the poor Sufferers, which you thus express; *And Domestick Discontents reigning in those, whose Resentments, are stronger than their Reason, p. 18.*

The Persons whom you thus Characterise will tell you, that 'tis much easier, for you, to *revile their Reason*, than to *Answer them*, of which you are so very sensible, that no one labours more industriously than your self, to debar them the Liberty of the Press.

As for their *Resentments*, the greatest they have at present, are against your self, not for your Promotion, which I know none of them that envy, but for your misguidance of that illustrious Princess, whose everlasting Happiness they Prayed for, and whose untimely Death they deplore.

In the mean time Sir, none of that Dirt, which you cast at the *faithful Remnant* will stick, but will recoil on your self, and I have reason to believe, that *That Great Prince*, whom such as you, had rather *flatter*, than *imitate*, does esteem them at least *Honest Men*, and indeed in their being tender of *their former Oaths*, they have followed that *Illustrious Example*, which he himself set them;

them ; for there was a Time, when he being Prince of Orange, had the Sovereignty of the *Seven Provinces* offered him, and offered him by a Power, which would have put him into Possession, and he rejected that tempting Offer, with a most Heroick and Christian Answer, to this purpose, *That he had lately taken an Oath to be true to his Country, which he would by no means violate.*

It was *Wisdom*, not that which is *Earthly*, but that which is *from above*, which taught the Prince of Orange, to prefer a good Conscience before a Kingdom, a *Blissful and an Eternal Crown*, before one that was *Vexatious and Transitory* ; and may the same *Divine Wisdom* in his present Circumstances, vouchsafe to be his Counsellor ; If then, he, when a Prince, was so *Consciencious* in observing his Oath to the States, can he have an ill Opinion of Priests, and of Bishops, who are *alike Consciencious* in observing their Oaths ? 'Tis improbable he should, unless he has such *Confessors* as your self, to exasperate him against them ; but from such *Confessors*, I beseech God to deliver him.

God of his Great Mercy grant, that what I have written, may awaken you out of your *Slumber*, and conduce to your Repentance, the only Preservative against all those *Woes*, which are denounced against careless *Shepherds*.

March the 29th
1695.

Your faithful Friend in
our Common Saviour.

But instead of giving Ear to Cavils, and making Reply to biting Reproaches, as soon as the good Archbishop was settled in his great Charge, he wisely suggested to the King, the great Necessity of Preserving and Restoring the Discipline of the Church ; and prevail'd with his Majesty to issue out these *Injunctions*, drawn up by himself, and given by the King's Majesty to the Archbishops of this
F Realm,

Realm, to be communicated by them to the Bishops and the rest of the Clergy.

WILLIAM Rex,

‘ **M**OST Reverend Father in God, our
 ‘ right trusty, and right entirely be-
 ‘ loved Counsellor, and most Reverend Fa-
 ‘ ther in God, we greet you well. We be-
 ‘ ing very sensible, that nothing can more
 ‘ effectually conduce to the Glory and Ho-
 ‘ nour of God, and the Support of the Prote-
 ‘ stant Religion, than the Protecting and
 ‘ Maintaining the Church of *England*, as
 ‘ it is by Law Establish’d ; which we are re-
 ‘ solv’d to do to the utmost of our Power,
 ‘ have therefore, upon mature Deliberation,
 ‘ with you and other our Bishops, by Vir-
 ‘ tue of our Royal and Supreme Authority,
 ‘ thought fit, with the Advice of our Privy
 ‘ Council, to Ordain and Publish the fol-
 ‘ lowing Injunctions.

‘ I. That the 34th and 35th Canons con-
 ‘ cerning Ordination, be strictly observed.

‘ II. That every Person to be admitted
 ‘ to Holy Orders, do signifie his Name and
 ‘ the Place of his Abode, Fourteen Days
 ‘ before he is Ordained, to the End that
 ‘ Enquiry be made into his Life and Con-
 ‘ versation ; and that he appear, at the
 ‘ farthest, on *Thursday* in *Ember-Week* ;
 ‘ that so such, who, upon Examination,
 ‘ shall

shall be found fit, may have Time to prepare themselves by Fasting and Prayer, before the Day of Ordination.

‘ III. That every Bishop shall be well satisfied, that all Persons that are to be Ordained have a real Title, with a sufficient Maintenance, according to the 33d Canon, in which Matter we require the Bishops to have an especial Care.

‘ IV. That a Certificate of the Age of the Person to be Ordained, be brought, if it can be, out of the Parish Register, or at least a Certificate very well attested.

‘ V. That the Part of the 34th Canon, which relates to the giving Certificates, concerning the Lives and Manners of those who are to be Ordained, be strictly look’d to: And that the Bishops lay it on the Consciences of the Clergy, that they sign no Certificates, unless, upon their own Knowledge, they judge the Persons to be duly qualify’d.

‘ VI. That every Bishop shall transmit between *Michaelmas* and *Christmas*, to the Arch-bishop of the Province, a List of all such Persons as have been Ordained by him during that Year, according to the Constitution in the Year 1584, in order to be put in a publick Register, which shall be prepared by you for that Use.

‘ VII. That the Bishops shall reside in
 ‘ their Dioceses, and shall take care to
 ‘ oblige their Clergy to such Residence, as
 ‘ the Laws of the Land and the Canons
 ‘ do require, particularly the 41st Canon.

‘ VIII. That they who keep Curates
 ‘ have none but such as are Licensed by
 ‘ the Bishop of the Diocese, or in exempt
 ‘ Jurisdictions, by the Ordinary of the
 ‘ Place, having Episcopal Jurisdiction, as
 ‘ is required both by the Act of Uniformi-
 ‘ ty and the 48th Canon; that so when the
 ‘ Incumbent does not reside, the Bishop, or
 ‘ such Ordinary, may know how the Cure
 ‘ is supplied: And that no person shall pre-
 ‘ sume to serve any Cure without License
 ‘ from the Bishop, or such Ordinary, upon
 ‘ Pain of Suspension.

‘ IX. That you use the most effectual
 ‘ Endeavours to suppress the great Abuses
 ‘ occasion’d by Pluralities, and restrain them
 ‘ as much as you can, except where the
 ‘ Parishes lie near one another, and the
 ‘ Livings are small, that all Qualifications
 ‘ be carefully examin’d: We being deter-
 ‘ mined to have no Chaplains to be qualify’d
 ‘ by us, but such as do attend upon us:
 ‘ And that due Caution be taken before any
 ‘ Faculty is granted; and that such Persons
 ‘ as are legally qualify’d, shall reside at least
 ‘ two Months in the Year in each of their
 ‘ Livings, and provide a Curate to serve
 ‘ where

where they are not in Person, with a due Maintenance, to be determin'd by the Bishop of the Diocese, unless the two Parishes lie so near, that the Incumbent can constantly serve both Cures.

X. That the Bishops shall look to the Lives and Manners of their Clergy, that they may be in all Things regular and exemplary, according to the 75th Canon.

XI. That the Bishops do use their utmost Endeavours to oblige their Clergy to have publick Prayers in the Church, not only on Holy Days, but as often as may be, and to celebrate the Holy Sacrament frequently.

XII. That the Bishops shall require the Clergy to use their utmost Endeavours, that the Lord's-day be Religiously observ'd; that they set a good Example to their People, and exhort them frequently to their Duty herein.

XIII. That the Bishops remind their Clergy to visit the Sick frequently, and require them to perform that Duty with great Care and Diligence, according to the 67th Canon.

XIV. That Catechizing be duly perform'd according to the 59th Canon.

XV. That the Bishops be careful to Confirm not only in their Triennial Visitations, but at other convenient Seasons.

XVI. That

‘ XVI. That Care be taken, that the
 ‘ Arch-deacons do make their Visitations
 ‘ personally; and that as much as may be,
 ‘ they live within the Bounds of their Ju-
 ‘ risdiction, and do their Duty according
 ‘ to the Canons.

‘ XVII. That no Commutation of Pen-
 ‘ nance shall be made, but by exprefs Order
 ‘ and Direction of the Bishop himself,
 ‘ which shall be declared in open Court;
 ‘ and that the Commutation-Money shall
 ‘ be applied only to pious and charitable
 ‘ Uses, according to the *Articuli pro Clero*,
 ‘ made in the Year 1584, and the Consti-
 ‘ tutions made in the Year 1597.

‘ XVIII. That no License for Marriage
 ‘ without Banes shall be granted by any
 ‘ Ecclesiastical Judge, without first taking
 ‘ the Oaths of two sufficient Witnesses, and
 ‘ also sufficient Security for performing the
 ‘ Conditions of the License, according to
 ‘ the 102d, and 103d Canons.

‘ These Injunctions we do require you to
 ‘ transmit to the Bishops of your respective
 ‘ Provinces, to be by them communicated
 ‘ to their Clergy, and to be strictly ob-
 ‘ served, and often enquired after, both by
 ‘ you and them: For as we esteem it the
 ‘ chief Part of our Princely Care to pro-
 ‘ mote true Religion, as it is establish’d in
 ‘ this Church; and in order thereunto, we
 ‘ have determin’d not to dispose of any
 ‘ Church

‘ Church Preferments in our Gift, but to
 ‘ such of our Clergy as we shall have Rea-
 ‘ son to believe to live most exemplarily,
 ‘ and preach and watch most faithfully over
 ‘ the People committed to their Charge :
 ‘ So we assure our selves, that these our pious
 ‘ Intentions will be effectually seconded by
 ‘ you and the rest of our Bishops : And
 ‘ that you will, without Favour or partial
 ‘ Affections, study to suppress Impiety and
 ‘ Vice, and to reform all Disorders, as
 ‘ far as in you lies, well knowing that
 ‘ nothing will so much advance the
 ‘ Great Ends of Religion, and so certainly
 ‘ secure and establish this Church, as the
 ‘ exemplary Lives and faithful Labours of
 ‘ those who minister in it : And so we com-
 ‘ mend our self to your Prayers, and bid
 ‘ you very heartily Farewel.

*Given at our Court at Kensington, &c. in
 the Seventh Year of our Reign.*

By his Majesty's Command.

SHREWSBURY.

Having obtain'd such Concessions from
 the Throne, for the better Regulation and
 Government of the Church of Christ com-
 mitted to his Care, and issued out Orders
 to the Bishops and Clergy of his Province
 to be strict Observers of the foregoing In-
 junctions, after he had seen the Free-School
 and

and Library he had erected for the Use of the Parish of *St. Martins* to his own Charge, at a great Expence, of which more in his last Will and Testament, in a flourishing Condition, his Majesty did him the Honour, on the same Day as he Prorogued the Parliament, to nominate him the First of the Lords Justices of *England*, for the Administration of the Government, during his Absence in *Holland* and *Flanders*, where his Royal Presence was necessary to defeat the Designs of the Common Enemy.

Yet tho' the Care of the State might in some Measure, with Justice, have excus'd him in slackening his solicitous Regards for the Honour and Advantage of the Church, which lay chiefly at Heart; wherefore, after the King's Return from making a very prosperous Campaign, from taking the strong Fortress of *Namure* in the Sight of 100000 of the Enemy, his Grace made Application to his Majesty, since his own Authority was not sufficient, to put a Stop to the Enemies of God and the true Religion, by another Royal Mandate full as useful as the Former.

For in the State of Religion, the Pestilent Sect of the *Socinians*, by the Countenance of the Act of Toleration, and the loose Sentiments of some of our Divines, had gotten considerable Ground in *England* since the Revolution; and being favour'd
by

by the Licentiousness of the Press; they publish'd many of their Pamphlets, enough to provoke any Christian Government. To check their Insolence, the worthy Dean of *St. Paul's*, and Master of the *Temple*, Dr. *Sherlock*, undertook the Vindication of the Orthodox Doctrine concerning the *Trinity*; but because *Mysteries of Faith*, being above Reason, are not to be explained by Reason, else they would cease to be *Mysteries*; it far'd with the Doctor, that whilst he endeavour'd to prove *Three distinct Persons*, he was charg'd with proving *Three distinct Gods*; having asserted that there were in the God-head, *Three Minds*, *Three Beings*, and *Three Intelligences*. This new Explication giving the Unitarians Occasion to triumph, Dr. *South*, one of the Prebends of *Westminster*, and a Divine of great Parts, but very petulant, undertook to confute Dr. *Sherlock's* new Way of Vindicating the Trinity. His Antagonist was not silent, but by way of Recrimination, attempted to prove that Dr. *South's* Doctrine favour'd of *Sabellianism*. The Quarrel grew hot, the two Doctors were learned and witty in their several Answers and Replies, and some of their Seconds began to come in on each Side. On the Feast of *St. Simon and Jude*, the same Year, 1695, at *Oxford*, a Fellow of *University-College*, one Mr. *Bingham*, in a publick Sermon before that learned Body, fell

in with the Notions of Dr. Sherlock, and asserted, That *there were Three infinite distinct Minds and Substances in the Trinity*; and also that *the Three Persons in the Trinity were Three distinct Minds or Spirits, and Three individual Substances*. The Friends of Dr. South made a Complaint of these Words, and procured them to be censur'd by a solemn Decree in Convocation, wherein they *Judg'd, Declar'd, and Determin'd, the afore-said Words, lately deliver'd in the said Sermon, to be False, Impious, and Heretical; disagreeing with, and contrary to, the Doctrine of the Catholick Church, and especially to the Doctrine of the Church of England publickly receiv'd*. This solemn Decree was so far from Composing the Differences, that it serv'd rather to irritate the Parties, and to let the Socinians make their Advantage of it: Arch-bishop *Tennison* therefore, thought it high Time for the King to interpose his Authority, by giving these excellent *DIRECTIONS to the Arch-bishops, and Bishops, for the preserving Unity in the Church, and the Purity of the Christian Faith, concerning the Holy Trinity*, and therefore drew it up for his Majesty in Manner and Form following.

WILLIAM Rex,

‘ **M**OST Reverend, and Right Re-
 ‘ verend Fathers in God, we greet
 ‘ you well ; whereas we are given to un-
 ‘ derstand, that there have been of late
 ‘ some Differences among the Clergy of
 ‘ this our Realm, about their Ways of Ex-
 ‘ pressing themselves in their Sermons and
 ‘ Writings, concerning the Doctrine of the
 ‘ Blessed Trinity, which may be of dan-
 ‘ gerous Consequence, if not timely pre-
 ‘ vented : We therefore, out of our Prince-
 ‘ ly Care and Zeal for the Preservation of
 ‘ the Peace and Unity of the Church, to-
 ‘ gether with the Purity of the Christian
 ‘ Faith, have thought fit to send you the
 ‘ following Directions, which we straightly
 ‘ Charge and Command you to publish,
 ‘ and to see that they be observed within
 ‘ your several Dioceses.

‘ I. That no Preacher whatsoever in his
 ‘ Sermon or Lecture, do presume to deliver
 ‘ any other Doctrine concerning the Blessed
 ‘ Trinity, than what is contained in the
 ‘ Holy Scriptures, and is agreeable to the
 ‘ Three Creeds, and the Thirty-Nine Ar-
 ‘ ticles of Religion.

‘ II. That in the Explication of this Do-
 ‘ ctrine, they carefully avoid all new Terms,
 ‘ and confine themselves to such ways of

‘ Explication, as have been commonly used
 ‘ in the Church.

‘ III. That Care be taken in this Matter,
 ‘ especially to observe the 53d Canon of
 ‘ this Church, which forbids publick Op-
 ‘ position between Preachers; and that
 ‘ above all Things they abstain from bitter
 ‘ Invectives, and scurrilous Language against
 ‘ all Persons whatsoever.

‘ IV. That the foregoing Directions be
 ‘ also observ’d by those, who write any
 ‘ Thing concerning the said Doctrine.

‘ And whereas we also understand, that
 ‘ divers who are not of the Clergy, have
 ‘ of late, presumed, not only to talk and
 ‘ dispute against the Christian Faith, con-
 ‘ cerning the Doctrine of the Blessed Trini-
 ‘ ty; but also to write and publish Books and
 ‘ Pamphlets against the same, and industri-
 ‘ ously spread them through the Kingdom,
 ‘ contrary to our known Laws Establish’d in
 ‘ this Realm : We do therefore strictly charge
 ‘ and command you, together with all other
 ‘ Means suitable to your Holy Profession,
 ‘ to make use of your Authority, accord-
 ‘ ing to Law, for the Repressing and Re-
 ‘ straining of all such Exorbitant Practices.
 ‘ And for your Assistance, we will give
 ‘ Charge to our Judges, and all other our
 ‘ Civil Officers, to do their Duty herein, in
 ‘ executing the Laws against all such Per-
 ‘ sons, as shall by these Means give Occasi-
 ‘ on

‘ on of Scandal, Discord, and Disturbance in
 ‘ our Church and Kingdom. ‘

Given at our Court at Kensington, &c.

His Grace had before this Second Grant from the King, issued out his own Circular Letter to all the Suffragan Bishops of his Province, dated *July 16. 1665.* to recommend such Rules and Orders in pursuance of the First, as (if well observed) would mightily tend to the Peace and Honour of the Establish’d Church. The Letter ran thus.

My very good Lord,

‘ **H**AVING well considered the following
 ‘ Particulars, together with such of
 ‘ our Brethren, as were in, or near *London* ;
 ‘ and believing them to be Means very proper
 ‘ for the promoting the Glory of God, and
 ‘ and the Edification of his Church: I do here-
 ‘ by recommend them to you, as I have also
 ‘ to the rest of the Bishops of this Province;
 ‘ desiring you, and them to see them care-
 ‘ fully observed in your respective Dioceses.

‘ In the *First* Place, It is the King’s Plea-
 ‘ sure, that you take especial Care concerning
 ‘ the late Act against prophane Cursing and
 ‘ Swearing; not only that it be publickly
 ‘ read, as the Law has in that Case provi-
 ‘ ded, but that the Clergy be directed, both
 ‘ in their Catechising, and Sermons, to in-
 ‘ sist

‘ fift often upon those Points; to the end,
 ‘ that by God’s Blessing, upon their faithful
 ‘ Endeavours, a Stop may be put to those
 ‘ Execrable Wickednesses; which if they be
 ‘ suffered to continue, will bring down God’s
 ‘ heavy Judgments upon this Church and
 ‘ Nation.

‘ *Secondly*, There are also other Acts to
 ‘ be read publickly in Churches, which yet
 ‘ are not read, (as I understand) in many
 ‘ Places, I desire you to remedy that Neg-
 ‘ lect.

‘ *Thirdly*, It seems very fit, that you re-
 ‘ quire your Clergy, in their Prayer before
 ‘ Sermon, to keep to the Effect of the 55th
 ‘ Canon. It being commonly reported, that
 ‘ it is the manner of some, in every Diocess,
 ‘ either to use the Lord’s-Prayer (which the
 ‘ Canons prescribes as the Conclusion of the
 ‘ Prayer, and not the whole Prayer) or at
 ‘ least, to leave out the King’s Titles, and to
 ‘ forbear to pray for the Bishops, as such.

‘ *Fourthly*, I commend to your Care the
 ‘ preaching of your Clergy in the Afternoon
 ‘ upon Catechistical Heads, both that the
 ‘ People may be the better rooted and
 ‘ grounded in the Faith, and also kept from
 ‘ other Assemblies.

‘ *A Fifth* Particular recommended to you,
 ‘ is, That you be very careful in the giving
 ‘ of Institutions; and particularly, that you
 ‘ use good and diligent Examination and

‘ Care

‘ Care, to foresee and prevent all Simo-
 ‘ niacal Covenants with the Patrons or the
 ‘ Presentors, for the Spoil of their Glebe
 ‘ Tythes, or Mansion Houses; and in espe-
 ‘ cial manner, those Artificial Bargains,
 ‘ which are made by Bonds of Resigna-
 ‘ tion.

‘ A *Sixth* is, The causing of Stipends of
 ‘ Curates to be proportioned to the Value
 ‘ of the Benifice, and the Greatness of their
 ‘ Duty required of them, especially where
 ‘ the Incumbent is a Pluralists, and cannot
 ‘ constantly reside in Person. That the Ser-
 ‘ vice of God may not suffer by the employ-
 ‘ ing of such ignorant and scandalous Men,
 ‘ as these Incumbents generally procure, who
 ‘ chuse to have such for their Curates, as
 ‘ will serve for the meanest Salaries.

‘ A *Seventh*, is, The preventing of Dila-
 ‘ pidations, especially when Pluralists do
 ‘ not keep constant Residence: Towards
 ‘ which, frequent Vicars of Chancels, and
 ‘ Parsonage, and Vicaridge Houses, by your
 ‘ Arch-Deacon, or Arch-Deacons, or other
 ‘ Officers, and Reports made to you upon
 ‘ those Vicars, will much conduce. And
 ‘ as for such, who upon any Pretences what-
 ‘ soever, desire a Dispensation of Non-resi-
 ‘ dence, I intreat you not to grant it to
 ‘ any of them, without their giving suffi-
 ‘ cient Security to keep their Chancels, and
 ‘ Parsonage, or Vicaridge-Houses in good
 ‘ Re-

‘ Repair, if they be so already ; or if not,
 ‘ to put them in good Repair with all con-
 ‘ venient speed, to keep them so for the
 ‘ future.

‘ The *Eighth* is, Your causing the Clergy
 ‘ to pursue very carefully the End of the
 ‘ Eighty Seventh Canon, relating to Terri-
 ‘ ers of Glebe Lands, and other Possessions
 ‘ belonging to Churches, for want of which,
 ‘ great Controversies daily arise, and the
 ‘ Rights of the Church are often lost.

‘ The *Ninth* is, Your hindring (as much
 ‘ as in you lies) all such from being Sur-
 ‘ rogates, who are not qualify’d by the Ca-
 ‘ non ; and to see that none be Instrumental
 ‘ in dispatching Licenses of Marriage, and
 ‘ Solemnization of Matrimony illegally, or
 ‘ in pronouncing the Sentence of Excommu-
 ‘ nication and Absolution, without such So-
 ‘ lemnity, as that great and weighty Affair
 ‘ requires.

‘ *Tenthly*, When any Minister removes
 ‘ out of your Diocese into another, to any
 ‘ Curé of Souls, I desire you, in a Letter
 ‘ to the Bishop, into whose Diocese he is
 ‘ going, to give a just Character of him.
 ‘ Also when any such Minister comes into
 ‘ your Diocese not to admit him, but with
 ‘ the like Letter from his former Diocesan ;
 ‘ or in a Vacancy from the Guardian of the
 ‘ Spiritualities.

‘ *Eleventhly*,

‘ *Eleventhly*, I beseech you to think of,
 ‘ and to use all proper Methods for the
 ‘ Time to come, for preventing of such from
 ‘ being admitted into Holy Orders, who are
 ‘ not likely to pursue the Sacred Ends of
 ‘ them. Some such Methods I here lay be-
 ‘ fore you, desiring you to take them into
 ‘ your Consideration.

‘ *1st*. That you take all possible Care that
 ‘ there be good School-Masters in the Pub-
 ‘ lick Schools within your Diocese, not Li-
 ‘ censing any, but such as upon Examinati-
 ‘ on shall be found of sufficient Ability, and
 ‘ do exhibit satisfactory Testimonials of their
 ‘ Temper and good Life ; that so in the Edu-
 ‘ cation of Youth, especially such as are de-
 ‘ sign’d for Holy Orders, there may not be
 ‘ an ill Foundation laid.

‘ *2dly*. That you ordain no Man Deacon
 ‘ or Priest, who hath not taken some De-
 ‘ gree in School, in one of the Universities
 ‘ of this Realm, unless in some extraordina-
 ‘ ry Case.

‘ *3dly*. That you accept of no Letters
 ‘ Testimonial brought by Persons to be
 ‘ Ordained, unless there be a Clause insert-
 ‘ ed in them, by the Testifiers, to this Ef-
 ‘ fect ; That they believe them to be quali-
 ‘ fied into that Order, into which they desire
 ‘ to be admitted.

‘ *4thly*. That as soon as any can apply to
 ‘ you, for Holy Orders, you give timely
 ‘ Notice

‘ Repair, if they be so already ; or if not,
 ‘ to put them in good Repair with all con-
 ‘ venient speed, to keep them so for the
 ‘ future.

‘ The *Eighth* is, Your causing the Clergy
 ‘ to pursue very carefully the End of the
 ‘ Eighty Seventh Canon, relating to Terri-
 ‘ ers of Glebe Lands, and other Possessions
 ‘ belonging to Churches, for want of which,
 ‘ great Controversies daily arise, and the
 ‘ Rights of the Church are often lost.

‘ The *Ninth* is, Your hindring (as much
 ‘ as in you lies) all such from being Sur-
 ‘ rogates, who are not qualify’d by the Ca-
 ‘ non ; and to see that none be Instrumental
 ‘ in dispatching Licenses of Marriage, and
 ‘ Solemnization of Matrimony illegally, or
 ‘ in pronouncing the Sentence of Excommu-
 ‘ nication and Absolution, without such So-
 ‘ lemnity, as that great and weighty Affair
 ‘ requires.

‘ *Tenthly*, When any Minister removes
 ‘ out of your Diocese into another, to any
 ‘ Cure of Souls, I desire you, in a Letter
 ‘ to the Bishop, into whose Diocese he is
 ‘ going, to give a just Character of him.
 ‘ Also when any such Minister comes into
 ‘ your Diocese not to admit him, but with
 ‘ the like Letter from his former Diocesan ;
 ‘ or in a Vacancy from the Guardian of the
 ‘ Spiritualities.

‘ *Eleventhly*,

‘ *Eleventhly*, I beseech you to think of,
 ‘ and to use all proper Methods for the
 ‘ Time to come, for preventing of such from
 ‘ being admitted into Holy Orders, who are
 ‘ not likely to pursue the Sacred Ends of
 ‘ them. Some such Methods I here lay be-
 ‘ fore you, desiring you to take them into
 ‘ your Consideration.

‘ *1st*. That you take all possible Care that
 ‘ there be good School-Masters in the Pub-
 ‘ lick Schools within your Diocese, not Li-
 ‘ censing any, but such as upon Examinati-
 ‘ on shall be found of sufficient Ability, and
 ‘ do exhibit satisfactory Testimonials of their
 ‘ Temper and good Life ; that so in the Edu-
 ‘ cation of Youth, especially such as are de-
 ‘ sign’d for Holy Orders, there may not be
 ‘ an ill Foundation laid.

‘ *2dly*. That you ordain no Man Deacon
 ‘ or Priest, who hath not taken some De-
 ‘ gree in School, in one of the Universities
 ‘ of this Realm, unless in some extraordina-
 ‘ ry Case.

‘ *3dly*. That you accept of no Letters
 ‘ Testimonial brought by Persons to be
 ‘ Ordained, unless there be a Clause insert-
 ‘ ed in them, by the Testifiers, to this Ef-
 ‘ fect ; That they believe them to be quali-
 ‘ fied into that Order, into which they desire
 ‘ to be admitted.

‘ *4thly*. That as soon as any can apply to
 ‘ you, for Holy Orders, you give timely

‘ Notice of this, at the Place where the Per-
 ‘ son resides, or lately resided ; that so the
 ‘ Exceptions against him (if any such there
 ‘ be) may come timely to your Knowledge.

‘ 5thly. That when any Person comes to
 ‘ you to be Ordained, you lay it upon his
 ‘ Conscience to observe such Fasting as is
 ‘ prescribed upon Ember Days ; and to give
 ‘ himself in most serious Manner to Medita-
 ‘ tion and Prayer. After some compleat
 ‘ Time, after every Ordination, whether
 ‘ *intra* or *extra Tempora*, at least between
 ‘ *Michaelmas* or *Christmas*. I desire you to
 ‘ send a Return under your Hand, attested
 ‘ by the Arch-deacon, and such other Cler-
 ‘ gy-men as assisted at the Ordination, con-
 ‘ taining the Names, and Sir-names of all
 ‘ the Persons then Ordained ; the Place of
 ‘ their Birth, their Age, and College where
 ‘ they were educated, with the Degree they
 ‘ have taken in the University ; the Title
 ‘ upon which they were Ordained, and up-
 ‘ on whose Letters Demissory, if they came
 ‘ out of another Diocese : And to subjoin a
 ‘ particular Account of all such as then of-
 ‘ fer’d themselves to Ordination, and were
 ‘ refused ; as also of the Reasons for which
 ‘ they were refused. All which I undertake,
 ‘ and promise to cause to be enter’d into a
 ‘ Ledger Book for that Purpose. By this Means
 ‘ counterfeit Orders may be detected, Men
 ‘ who come up for Preferment may be the bet-
 ‘ ter

' ter understood and distinguished; and such
 ' who have had the Misfortune either to lose
 ' their Orders, or to want them here, upon
 ' any emergent Occasion, may be in some
 ' Measure helped.

' And that the King may be the better
 ' enabled to give you his further Assistance,
 ' in these and other Affairs of the Church,
 ' you are desired and required to comply
 ' with his Majesty's Command to me signi-
 ' fied; in giving me an Account of what
 ' has been done in your Diocese, in Pursuance
 ' of his Injunctions, when you come next
 ' to Parliament; as also of the present State
 ' of it in as particular a Manner as you well
 ' can; that such Accounts may be laid be-
 ' fore him, in order to the supplying of what
 ' is wanting, and rectifying of what is amiss.
 ' Not doubting of your Lordship's Care and
 ' Zeal in these weighty Matters, I recom-
 ' mend you and all your Affairs to the Blef-
 ' sing of God, and remain

Your very loving Friend and Brother,
 Tho. Cantuar.

As the Year 1695 ended with the Disco-
 very of a Plot to assassinate his Majesty,
 wherein one *Charnock*, formerly one of the
 Fellows of *Magdalen-College, Oxon*, that turn-
 ed Papist in King *James the Second's* Reign,
King, Keys, Sir John Friend, Sir William Per-
kins, &c. so at the Execution of the Two
 H 2 last,

last, for that horrid Crime, three Non-juring Clergymen, *viz.* Mr. Collier, Mr. Snat, and Mr. Cook, took upon them very presumptuously, when they died, glorying in their Crimes, to give them Absolution according to the Form of the Church, by Imposition of Hands, &c. At which the Court, and indeed the Body of the Nation, were very much offended, as seeming to justify the Conspiracy, and to recommend the Traitors; a Practice more becoming the Church of *Rome*, where many such Assassines have been reputed Saints. Hereupon Fourteen of the Arch-bishops and Bishops, who were all of that Order, that were then in Town, met together at *Lambeth-House*, and published a Declaration; *wherein they censured the Performance of this Office of the Church, without a previous Confession made, and Abhorrence express'd by the Prisoners, of the heinous Crime for which they died; as extremely insolent, and without Precedent in the Manner, and altogether irregular in the Thing it self; it being a Manifest Transgression of the Church's Order, and prophane Abuse of the Authority of Christ; since Mr. Collier, Mr. Snat, and Mr. Cook must look on the Persons absolved as Impenitents, or as Martyrs:* In pursuance of this, the Court of *King-Bench* gave Orders for an Indictment against them, on the 7th of *April* following 1696; and Mr. Cook, and Mr. Snat were committed to *Newgate*, on

suf-

suspicion of High-Treason, and Treasonable Practices; but such was the Lenity of the Government, and his Grace of *Canterbury's* Moderation in interceeding for the Delinquents, that no manner of Punishment was inflicted on them, and *Mr. Collier* was not so much as called in Question, on Account of his great Endowments and Parts, for justifying his Practice in several Printed Papers.

But though his Grace was always ready to interpose his good Offices in behalf of such Bishops, who through Mistake, or want of due Regard to the Discharge of their respective Function; yet he was ever inexorable to speak in behalf of such as were known to be obstinate Offenders: As was *Sir John Fenwick* sometime after taken and attainted of High-Treason, by Reason, that the proper Evidence had been spirited away by him into *France*. This unfortunate and misled Gentleman, had not only refused due Submission to the Government, but was its declared Enemy by Profession: He had not only taken several Opportunities of affronting the late Queen *Mary* in Places of publick Resort, but had persisted in repeated Insolencies and Riots, in disturbance of the Reign of her surviving Consort; therefore when *Mr. Robert Nelson*, a good and holy Man, now with God, who was the Arch-bishop's particular Friend, came to pay him a Visit, in
or-

order to obtain his Grace's Vote against the Bill of Attainder, he had in Answer to his Request; *my very good Friend, give me leave to tell you, that you know not what Spirit this Man nor I am of; I wish for his nor no Man's Blood, but how can I do my Duty to God and my King, should I declare a Man innocent; for my not being of the Side of the Bill, will convince the World, that I think him so; when I am satisfy'd in my Conscience, not only from Goodmans's Evidence, but all the convincing Testimonies in the World that he is guilty. Laws ex post facto may indeed carry the Face of Rigour with them, but if ever a Law was necessary, this is.*

Not that he bore any Antipathy to the Person of the Offender, but the Offence: For he was so far from encouraging, or making any Interest with other Bishops to Vote with him, that he seemed displeased with one of his Suffragan's too hasty officiousness in doing so. It happened, that untimely, at the Death of Dr. Robert Grove, Lord Bishop of *Chichester*, this Trial was upon the Anvil in Parliament, to fill up which Vacancy, and make Amends for that great Loss to the Church, by a worthy Successor, Arch-bishop *Tennison*, recommended Dr. *John Williams*, Rector of *St. Mildred's Poultry, London*, to his Majesty, for that See, who was a sound Divine, a general Scholar, and
a Man

a Man of singular Probity and Humility ; but this good Man, it seems, was not without his Imperfections, and his overwinning Desires to please the Court. Therefore having heard that the aforesaid Bill would meet with many Obstructions in its Passage through the House of Peers, though it had gone smoothly through that of the House of Commons ; had no sooner been consecrated the Day before its reading the Third Time, but made all the haste he could to Robe himself in the Bishops Chamber, to be present at it. His Grace of Canterbury was then there, and observing the haste that was made to put him in order, cry'd, *Brother, Brother, you'll over heat your self, what's the Reason of all this Pother ? Nothing, may it please your Grace,* reply'd the Suffragan, *but I was fearful, lest the Bill against Sir John Fenwick should be read before I could take my Place in the House. Fye, my Lord,* said the honest Metropolitan, *you might have spared your self that Labour, since you had not an opportunity of hearing the Merits of the Cause at the first and Second Reading ; but since, as I perceive, you are come to give your Vote, pray Brother, come in along with me, that you may hear it once read before you do it.* A Sort of a Rebuke, that was no small Mortification to the new Bishop, who notwithstanding, continued to the Day of his Death, to be possessed of his Graces most intimate Friendship.

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Having been appointed at his Majesty's going to the *Low-Countries*, to make the Campaign there, in the Year 1696, one of the Lords Justices of *England*, in Conjunction with the Lord Keeper *Somers*, the Earl of *Pembroke*, the Dukes of *Devonshire* and *Shrewsbury*, the Earl of *Dorset*, and Lord *Godolphin*, his Grace had the same Honour again conferr'd on him, the three following Years (two whereof were after the Conclusion of the Peace at *Riswick*) on his Majesty's Voyage beyond the Seas, on his own and the Publick Affairs. And as to the State of Religion, the King, at the opening of the Session of Parliament, in the last of those Years 1699, had justly imputed, by the Arch-bishop's Advice, the growing Burthen of the Poor, to the Depravation of Manners, occasioned by their loose and idle Life; and had desired them to consider, whether the Ground of this Evil was from Defects in the Laws already made, or in the Execution of them; promising himself to countenance Virtue, and discourage Vice. Upon which it was resolv'd on, *November* 28, that an humble Address should be made to his Majesty, *that he would be pleased to issue out his Proclamation, for the suppressing of all Vice and Immorality, and for putting the Laws in execution, relating thereto.* Upon this, his Majesty caused his Royal Proclamation to be published, and his Grace, who was a
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steady Promoter of Peace and Piety, sent out the following Circular Letter to the Bishops of his Province, to be communicated to their Clergy.

Reverend Brother,

‘ MY Writing to you, and the rest of
 ‘ your Brethren at this Time, is
 ‘ occasioned by a sensible growth of Vice and
 ‘ Prophaneness in the Nation; which to the
 ‘ great Affliction of all good Men, appears not
 ‘ only in the Corrupt Practices of particular
 ‘ Persons, but also in the Endeavours that
 ‘ are used to subvert the general Principles
 ‘ of our Holy Religion. And this with a
 ‘ Boldness, and Openness far beyond the
 ‘ Examples of past Times; so that if a speedy
 ‘ Stop be not put to such National Provo-
 ‘ cations, we have just Cause to fear they
 ‘ may bring down the heaviest Judgments
 ‘ of God upon us. The preventing where-
 ‘ of belongs more immediately to us, who are
 ‘ *Ministers of Christ*, and as such are obli-
 ‘ ged to the utmost Care and Watchfulness
 ‘ in opposing these *Instruments of Satan*.

‘ I doubt not but many of the Parochial
 ‘ Clergy are sufficiently sensible, both of
 ‘ their own Duty, and the Danger we are
 ‘ in. In the Cities of *London* and *Westmin-*
 ‘ *ster*, and other Places, I am sure the good
 ‘ Effects of their Diligence, have been very
 ‘ evident of late Years; but in some Parts that

I

are

' are more remote, all of them may not so
 ' well understand, either the Arts, or the
 ' Industry of these Enemies of Religion.
 ' And therefore, I thought it a Duty incum-
 ' bent upon the Station wherein Providence
 ' has placed me, to desire of you, and the
 ' rest of our Brethren, a diligence Propor-
 ' tionable to the Danger; and to suggest
 ' to them such Methods as are most likely
 ' to work a *General Reformation*.

' With this Request I send you such Par-
 ' ticulars, as, in my Opinion, are very
 ' necessary to be press'd upon your Clergy,
 ' for the attaining so desirable an End,
 ' As,

' I. That in their own Lives, and the
 ' Government of their own Families, they
 ' would make themselves *Examples* of a
 ' sober and regular Conversation. It is the
 ' Apostles Reasoning: *If a Man know not*
 ' *how to rule his own House,* (and much
 ' more his *own Life and Actions*) *how shall he*
 ' *take care of the Church of God?* The true
 ' Method of working a Reformation *Abroad*,
 ' is to lay the Foundation at *Home*, which
 ' alone can give our *Reproofs* a just Weight
 ' and Authority; but till that is done, no
 ' *Exhortations*, whether in Publick or Pri-
 ' vate, can either be offer'd with Decency,
 ' or receiv'd with Reverence.

' II. To Piety they should add Prudence
 ' in all their Actions and Behaviour, which
 ' even

' even in *private* Christians is a great Orna-
 ' ment to Religion ; but in *publick Teachers*,
 ' is a most necessary Qualification for the
 ' due Discharge of their Ministry. A *Mild-*
 ' *ness* of Temper, with a Gravity and
 ' Calmness in their Conversation, will not
 ' fail to gain them a general Love and
 ' Esteem among their Neighbours ; and
 ' discreet Caution in their Words and
 ' Actions, will preserve them from those
 ' little Imprudences that are sometimes so
 ' sensible an Obstruction to the good En-
 ' deavours of well-meaning Men. Persons
 ' in *Holy Orders* are not only bound in the
 ' Conduct of their Lives, to consider what
 ' is lawful or unlawful *in it self*, but also
 ' what is decent or indecent *in them*, with
 ' Respect to their *Character* and *Function* ;
 ' *Abstaining from all Appearance of Evil, and*
 ' *giving no Offence in any Thing, that the Mi-*
 ' *nistry be not blamed.*

' III. While our *Enemies* are so very in-
 ' dustrious in seeking out Objections against
 ' the Christian Religion, it becomes the
 ' Clergy (who are set apart for the Vindi-
 ' cation of it) to be no less diligent in their
 ' Preparations for its Defence ; by acquaint-
 ' ing themselves thoroughly with the ratio-
 ' nal Grounds of Christianity, and the true
 ' State of such Points as are the Subjects of
 ' our present Controversies ; together with
 ' the Objections which are usually made by
 ' our

our Adversaries of all Sorts, and the effectual Answers that have been return'd to them by so many eminent Writers of our own Church; that so they may be ready upon all Occasions, to do Justice and Honour to our Religion, and be able to expose the Folly and Ignorance of these Gain-saying Men. The Cause which God has put into our Hands is undoubtedly good; but the best Cause may suffer by the Weakness of its Advocate: And when this happens in the Matters of Religion, it gives the Adversary an Occasion of Triumph, and is apt to stagger the Faith even of sincere and unprejudiced Christians.

IV. It were to be wish'd that the Clergy of every Neighbourhood would agree upon frequent *Meetings*, to consult for the Good of Religion in general, and to advise with one another about any Difficulties that may happen in their particular Cures; by what Methods any evil Custom may most easily be broken; how a Sinner may be most reclaim'd; and (in general) how each of them in their several Circumstances may contribute most to the Advancement of Religion: Such *Consultations* as these, besides the mutual Benefit of Advice and Instruction, will be a natural Means to excite the Zeal of some, to reduce the Earnestness of others to a
due

' due Temper, and to provoke all to a re-
 ' ligious Emulation in the Improvement of
 ' *Piety*. and *Order* within their respective
 ' Parishes: And these *Meetings* might still
 ' be a great Advantage to the Clergy, in
 ' carrying on the *Reformation* of *Mens Lives*
 ' and *Manners*, by inviting the *Church-War-*
 ' *dens* of their several Parishes, and other
 ' pious Persons among the *Laity*, to join
 ' with them in the Execution of the most
 ' probable Methods that can be suggested
 ' for those good Ends. And we may very
 ' reasonably expect the happy Effects of
 ' such a Concurrence, from the visible Suc-
 ' cess of that noble Zeal wherewith so
 ' many about the great *Cities* in my Neigh-
 ' bourhood do promote true *Piety*, and a
 ' *Reformation of Manners*; and therefore I
 ' desire you, that you will particularly ex-
 ' cite your Clergy to the procuring such
 ' Assistances as these, for the more effectual
 ' Discharge of their own Duty.

' V. It would very much further and
 ' facilitate all their Endeavours of this kind,
 ' to gain over the Persons who have the
 ' greatest Esteem and Authority in their
 ' Parishes, to a hearty Concern for the
 ' Honour of God and Religion; frequent-
 ' ly suggesting to them the Obligation that
 ' God has laid upon them to be *Examples* to
 ' others; and the great Good that it is in
 ' their Power to do, by setting a Pattern
 ' of

' of *regular* Living, and the unspeakable
 ' Mischief of their *irregular* Behaviour :
 ' For if once the better Sort can be brought
 ' to such a Seriousness and Sobriety, the rest
 ' will more easily follow. *Example* being
 ' the most powerful Instruction, and Expe-
 ' rience teaching us, that *Shame* and *Fear*,
 ' which arise from the *Authority* of such
 ' good Patterns, are commonly the most
 ' effectual Restraints upon the meaner Sort.

' VI. When any Person is obstinate in
 ' his Vices, and not to be reclaimed either
 ' by *Teaching* or *Example*, by *Exhortation*
 ' or *Reproof*, the Ordinary ought to be in-
 ' formed of it, that we may proceed to
 ' reclaim such by *Ecclesiastical Censures* ; and
 ' where those are like to prove ineffectual,
 ' the *Civil Magistrate* must be applied, and
 ' desired to proceed against them according
 ' to the Laws in those Cases provided :
 ' Which *Information* and *Request*, especially
 ' in the Case of such incorrigible Offenders,
 ' can be made by none so properly as the
 ' Clergy, who may best be supposed to
 ' understand the Necessity there is of having
 ' Recourse to the Civil Magistrate. And
 ' since our *Law-givers* have enacted these
 ' Temporal Punishments, on purpose to
 ' assist us in the Discharge of our Ministry,
 ' it would be a great Failing in us not to
 ' make use of them, when all other Me-
 ' thods have been tried to little or no Ef-
 ' fect.

' VII.

‘ VII. Every pious Person of the Laity
 ‘ should, if need be, be put in Mind, by
 ‘ the Clergy, that he ought to think him-
 ‘ self oblig’d to use his best Endeavours, to
 ‘ have such Offenders punish’d by the *Civil*
 ‘ *Magistrate*, as can no otherwise be amen-
 ‘ ded : And that when he hears his Neigh-
 ‘ bour Swear, or *Blaspheme* the Name of
 ‘ God, or sees him offend in *Drunkenness*,
 ‘ or *Prophanation of the Lord’s Day*, he
 ‘ ought not to neglect to give the Magi-
 ‘ strate Notice of it ; In such a Case to be
 ‘ called an *Informer*, will be so far from
 ‘ making any Man odious in the Judgment
 ‘ of sober Persons, that it will tend to his
 ‘ Honour, when he makes it appear, by
 ‘ his unblameable Behaviour, and the Care
 ‘ he takes of *himself* and his own *Family*,
 ‘ that he doth it purely for the Glory of
 ‘ God, and the Good of his Brethren.
 ‘ Such well-disposed Persons as are resolv’d
 ‘ upon this, should be encouraged to meet
 ‘ as oft as they can, and to consult how
 ‘ they may most discreetly and effectually
 ‘ manage it in the Places where they live.

‘ VIII. As in Reforming the Laity, they
 ‘ ought to use the Assistance of the *Civil*
 ‘ *Magistrate* ; so, if any of their own *Bre-*
 ‘ *thren* be an irregular Liver, and cannot
 ‘ be reclaimed by Brotherly Administration,
 ‘ the *Neighbouring Clergy* should be strictly
 ‘ enjoin’d, to make it known to their Dio-
 ‘ cesan,

' cesan, either by themselves, or the *Arch-*
 ' *Deacon*, or by some other convenient Way,
 ' that so the Offender may be admonish'd
 ' to live suitable to his Character; and if
 ' a bare Admonition will not do, he may
 ' be proceeded against by *Ecclesiastical Cen-*
 ' *sures*, for the preventing such *Scandals*
 ' and *Mischiefs*, as will always accompa-
 ' ny the irregular Life of a Minister of the
 ' Gospel.

' IX. And whereas the Foundations of
 ' *Piety* and *Morality* are best laid at the Be-
 ' ginning, in the Religious Education of
 ' Children; I cannot but wish, that every
 ' one of the Parochial Clergy would be very
 ' diligent in Catechizing the Children under
 ' their Cure; and not only so, but in Calling
 ' upon them afterwards, as they grow up,
 ' to give such further Account of their Re-
 ' ligion, as may be expected from a riper
 ' Age; that being thus carefully instructed
 ' in the *Faith* and *Duty* of a Christian, they
 ' also may teach their Children the same;
 ' and so *Piety*, *Virtue* and *Goodness*, may
 ' for ever flourish in our Church and Na-
 ' tion.

' These Directions, with such others of
 ' the same Nature, as will occur to you, I
 ' desire may be transmitted by you to
 ' your Diocese, for the Religious Govern-
 ' ment of themselves and their People, in
 ' these dangerous Times. So recommending
 ' you

' you and them to the Blessing of God, I
' rest,

Your Affectionate Brother,

Tho. Cantuar.

The two following Years, 1700, and 1701, distinguish'd his Grace again, by being the First in the Commission for Lords Justices of *England*, during the Absence of the King in *Holland*, after the Recess of the Parliament. His Majesty's Voyage to the *Low Countries*, the first Year, was occasion'd by the sudden and unexpected Death of the Electoral Prince of *Bavaria*, who by the Treaty of Partition between *Great Britain*, *France* and *Holland*, was to have succeeded on the Death of the King of *Spain*, *Charles II.* to the greatest Part of the *Spanish* Monarchy, and to have been entirely possess'd of *Spain* and the *Indies*, with some Restrictions, as also the *Netherlands*, and the Dominions in *Italy*, which were to have been divided between the Emperor and the Dauphin of *France*; so that it seem'd absolutely necessary for another of the same Nature to be made, much of a Piece with the former, only that the Arch-Duke, *Charles* of *Austria*, was to have that Portion consigned over to him, which had been before allotted to the Electoral Prince; and it was agreed to accordingly in *London*, be-

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tween Count *Tallard*, the *French* Ambassador, on the Part of *France*; Count *Briord* in the same Quality from the said Crown at the *Hague*; the Earl of *Portland* and *Jersey* for the Kingdom of *Great-Britain*, and Eight Deputies of the States-General, and afterwards Sign'd at *Loo* by the King, tho' contrary to the Advice of the Arch-bishop of *Canterbury*, who took the Liberty to forewarn the fatal Consequences of that Treaty in a very dutiful Letter; which fell out, as his Grace had foretold, and occasion'd his Majesty's second and last Voyage to *Holland*.

France was the first Party that made this Treaty publick, being then in Earnest with us; the other contracting Powers proposed it to several Princes and States for their Acceptance and Guarranty; but the Thing seem'd strange, and it does not appear that any, but the immediate Authors, would come into it. As for the Emperor, he thought himself agriev'd by it, as dis-inheriting the *Austrian* Family of their Claim of Succession to the Crown of *Spain*. The great Ends which the *English* and *Dutch* had in it, were certainly the Peace and Balance of *Europe*, and forming a Barrier in the *Netherlands*, to secure *Holland* and the Empire. There is no Reason to question the Sincerity, and in such a Juncture, even the Wisdom of King *William* in this Transaction. But a Suspicion lies hard upon the *French* King,

King, that he meant it for an Amusement only to the Allies, and for an Argument of drawing in the *Spaniards* more effectually, to desire his Grandson for their sole Monarch. For it is certain that the Ministers of *France*, in the Court of *Spain*, made use of this Partition to incense the *Grandeess* against the Indignity of rending their Monarchy in Pieces, and made it a convincing and prevalent Argument to obtain a Will for declaring the Duke of *Anjou* Universal Heir, which happened on the Death of King *Charles II.* of *Spain*, who expir'd upon the First of *November* 1700, N. S.

This the King made his Parliament acquainted with, as also with the Death of the Duke of *Gloucester*, who died the same Year, recommending to them the Consideration of both, that they might provide against the Mischiefs the united Power of *France* and *Spain* threatned them with from the One, and the Necessity there was of extending the Protestant Succession beyond the Lives of himself and the Princess of *Denmark*; nor did this new Parliament, tho' grievously offended with such as advised the Treaty of Partition, from whence all those Evils took their Rise, fail of putting his Majesty into a Capacity of providing against the Breach of it on the Part of *France*, or on Securing or Lengthening the Protestant Succession, since they happily fix'd it on the

Illustrious House of *Hanover*, as next of Kin to the Royal Family of the *Stuarts*. But since these Affairs seem more proper to relate the General History of the Times, than to the particular Occurrences that relate to the Subject we have taken in Hand, the Reader is to be told, That at the Opening of this New Parliament, a Convocation of the Clergy was likewise Chosen and Assembled; whereof his Grace, as Head of the Province of *Canterbury*, was President; and which might have concluded with Honour and Advantage to the Establish'd Church, had not the unreasonable Demands of the Lower House, contrary to their known Prerogatives and Privileges, made it necessary that they should separate, without doing any thing worthy of a National Synod. For in the View of Religion this Year (1700) we ought to condole the unhappy Dispute that now began, about the Form and Manner of holding a Convocation. For after the Prorogation, as has been already mention'd in the Beginning of King *William* and Queen *Mary's* Reign, which was perform'd regularly and exactly, the Convocation was continu'd to be Summon'd every other Session of Parliament, and in Being with it, which, for want of proper Business, was continued and prorogued by the President, and left always in a Capacity and Readiness to come together, upon any Exigence of Church

Church or State that required their Counsel or Assistance; tho' no such Exigence did happen for several Years together. But what was thus designed for the Ease of the Clergy, in not obliging them to a fruitless and expensive Attendance, when there was no Occasion to justify their Absence from the Duty of their Cures, did, by degrees, give a Handle of Complaint, as if they were debarr'd from the Rights and Liberties of Meeting and Acting in Convocation.

These Murmurs of Restraint and Hardship were privately fomented among those of the Clergy, who were *Non-jurors*, and among those who complied with the Government, without satisfying their own Expectations in it; hereby the Lower Order of the Clergy was unhappily moved to raise new Disputes of Priviledge and Independance on the Arch-bishop and Bishops in Convocation, which was principally owing to Dr. *Atterbury*, then Arch-deacon of *Totness*, now B — of R — r, and to labour to bring themselves to be such a Spiritual House of Commons, as, if their Pretensions could prevail, would very much endanger the Peace of the Church and State.

Under this Disposition, the Convocation of the Prelates and Clergy of the Province of *Canterbury*, by the Arch-bishop's Mandate in
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Pursuance of the King's Writ, met in the Church of *St. Paul's, London*, on *Monday, February 10*; where, after the *Litany* in the *Latin* Tongue, read by a Bishop, and an eloquent Sermon in the same Language by *Dr. Haley*, Dean of *Chichester*; and the Hymn sung, *O pray for the Peace of Jerusalem, &c.* The Arch-bishop, followed by his Suffragans, went out of the Choir, and proceeded to the *Chapter-House*; where, after reading the Royal Writ, and the Certificatory of the Bishop of *London*, for Executing the Archiepiscopal Mandate; his Grace, in a *Latin* Speech, admonish'd the Lower Clergy to retire and chuse a *Prolocutor*, and present him on *Friday* the 21st Instant; whereupon they elected *Dr. Hooper* Dean of *Canterbury*, who, on the said appointed Day, was presented to the Arch-bishop and Bishops, by *Dr. Jane* Dean of *Gloucester*, and approved and confirmed in the usual Manner. In the next Session, *February 25*, when the Arch-bishop's Schedule of Prorogation was brought down to the Lower House, which was Legally to determine every Session: In Contempt of it they continued Sitting, and proceeded in some Debates of no Moment; after which the *Prolocutor* intimated an Adjournment, by Consent of the House, to meet again in *Henry VII's Chapel*, instead of the Prorogation to meet in *Jerusalem Chamber*, as by
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the Schedule, which expressly included the whole Body of the Convocation, and left no Pretence to separate Adjournments in either House.

The Arch-bishop, and a far greater Part of his Suffragans, look'd on this Proceeding of the Lower House as a Declaration of setting up for a separate Interest and Power, that would break the Union of a Provincial Synod, and prevent the good Correspondence of both Houses, and so frustrate the common Methods of doing any Business. Hence, in the Fourth Session, *Feb. 28*, the Prolocutor and Clergy did not attend his Grace and their Lordships in the Synodical Place, the *Jerusalem Chamber*, which was justly interpreted to be a second Contempt of the President's Authority, and the Obligation of his Instrument, the Schedule Proroguing and Continuing the whole Body of Prelates and Clergy.

So the Arch-bishop sent for the Prolocutor, and with the Consent of his Brethren, put these two Questions to him, 1st, *Whether the Lower House did sit after they were Prorogued by his Grace on the 25th Day of February?* And, 2dly, *Whether they did meet that very Morning, without attending in the Jerusalem Chamber to which they were Prorogued?* Upon some Discourse concerning these Questions the Prolocutor said, *That the Lower House was preparing somewhat to lay before his Grace and the*

the Upper House, concerning the Methods of Prorogation, and some other Things of Form : His Grace answered, That he and his Brethren were ready to receive what should be offer'd by them, and would consider of it, and do upon it what should appear to them to be Just and Right : But in the mean Time, he and his Brethren thought fit to continue the usual Practice.

Accordingly, That the Phrase of Proroguing, *in hunc Locum*, might admit of no Dispute, it was in the Schedule of that Day expressly specify'd, *in hanc Locum, vulgo vocat, Jerusalem Chamber.* To which the Lower House submitted with a *Salvo Jure*, and at the next Session, *March 6*, the Prolocutor, with several Members, paid Attendance in the *Jerusalem Chamber*, according to the Form of the last Schedule ; and being soon dismiss'd, went to their own House, from whence, in a little Time, they carry'd up the following Report of a Committee appointed to search the Convocation-Books, for Directions concerning the Prorogations of their House made on the Sixth of *March*, 1700.

‘ First, they gave his Grace and their
 ‘ Lordships to understand, that the common
 ‘ Usage of the Lower House had been to
 ‘ continue Sitting, till the *Prolocutor* did
 ‘ Prorogue, or Adjourn, or intimate the
 ‘ Adjournment or Prorogation thereof, ei-
 ‘ ther

‘ ther Personally, or by some Member of
 ‘ their House, thereunto deputed by him :
 ‘ And in both these Cases (as they con-
 ‘ ceived) with the Consent of their House.
 ‘ And they also found by some Instances
 ‘ (which they referred to in the Margin)
 ‘ that their House did not always Prorogue
 ‘ and Adjourn to the same Day with the
 ‘ Upper House.

‘ Secondly, They found the like common
 ‘ Usage by their House to have been, that
 ‘ when in the Upper House the Convocati-
 ‘ on was Prorogued or Adjourned by the
 ‘ Words, *in hunc Locum*, their House did
 ‘ meet apart from the same, at the same
 ‘ particular Place where it sate last ; and
 ‘ when the Convocation was Prorogued or
 ‘ Adjourned to some other Place, *viz.* St.
 ‘ Paul’s and Lambeth, then also their House
 ‘ did assemble in a separate Place, distinct-
 ‘ ly from their Lordships. And fur-
 ‘ ther, they found no Footsteps of Evi-
 ‘ dence to conclude, that it was ever the
 ‘ Practice of their House to attend their
 ‘ Lordships before their House did meet and
 ‘ sit, pursuant to their former Adjournment.
 ‘ But when their House had first met and
 ‘ sate, it had been the constant Practice to
 ‘ attend their Lordships with Business of their
 ‘ own Motion, or when they were called to
 ‘ their Lordship’s by a special Messenger.

The Arch-bishop and his Brethren thought it their Right to expect and to receive a direct Answer in Matters of Fact, to the Two Questions proposed to the Prolocutor, and wonder'd to find no Notice taken of them; but the Lower House persisted in their Contumacy, and instead of coming to any previous Terms of Agreement with their Superiors, went upon the Examination of *Toland's* Book, called, *Christianity not Mystrious*; which his Grace, and the Right Reverend his Suffragans, had in Abhorrence as much as they, but found by the Law-Books which they consulted in that Case, that they had not sufficient Authority to Censure judicially, without License from the King, which they had not then receiv'd, since otherwise both Houses of Convocation might incur the Penalties of the Statute of 25 *Henry* 8.

However, his Grace and his Brethren condescended, that a Select Number of the Upper House should consult with the like Number of the Lower, in order to settle Affairs amicably, but the latter declined coming to any such Agreement; upon which his Grace and their Lordships declar'd, they would receive nothing from them till those Irregularities were settled. Now the Lower House had employ'd themselves in drawing up a *Representation of their Sense upon the Bishop of Sarum's Exposition of the XXXIX Articles of the Church of England*, which they brought
up

up to the Lords on *May* the 30th, when the Arch-bishop read to them a Paper, drawn up by Consent of the Bishops, and approved by them, as follows : *If you have any Thing to offer, we cannot receive it till the late Irregularity of refusing to meet the Committee of Bishops, to inspect the Books of this Convocation, be set right.* A Copy of this Paper, at the Prolocutor's Desire, was given to him ; and he and his Attendants making a short Step to the Lower House, came back and waited in the Chamber adjoining to *Jerusalem* Chamber. Then *Humphrey*, Lord Bishop of *Bangor*, by Direction of the Arch-bishop, &c. went out to ask the Prolocutor this following Question, *Whether the Message he was now charg'd with, was to set the Irregularity complain'd of Right ?* His Lordship returning into the House, did acquaint his Grace and the rest of his Brethren, that the Prolocutor told him once, *That it was something in order to set that Irregularity right ;* then, as recollecting, said, *It was concerning that Irregularity.* Upon which the Prolocutor and his Attendants were called in, and his Grace spoke thus, *If you have any Thing to offer to the setting right the Irregularity we have complained of, we are ready to receive it.* The Prolocutor said, *It was something concerning it,* and so read to them a Paper in these Words : *The Paper that the Lower House ordered the Prolocutor to present*

to your Grace and their Lordships, was their humble Representation concerning a Book entitled, An Exposition of the XXXIX Articles of the Church of England, and bath no Relation to the supposed Irregularity your Grace and your Lordships think fit to complain of: Of that we are ready to give your Lordships Satisfaction, when thereunto called; and in the mean time most humbly repeat our Request, That your Grace and your Lordships will be pleased to receive the said Paper. The Archbishop and Bishops were surprized at the Prolocutor's Way of introducing such a Paper; and the Bishop of *Bangor*, who had been very cautious in bringing in the Message from the Prolocutor's Mouth, found it necessary to make a Complaint against the Prolocutor, in this Writing, subscrib'd by his own Hand. I ask'd Dr. *Hooper*, Whether the Message he had now to bring in, was to set the Irregularity complain'd of Right? He told me once, It was something in order to set that Irregularity right, and then recollecting, said, It was concerning that Irregularity, but that he was to deliver his Message to his Grace, and must not drop it at the Door. When he was call'd in, it appeared that his Message was not to set the Irregularity right, but concerning another Matter, which I have Reason to complain of, that Dr. *Hooper* has Prevaricated in this Matter.

That

That other Matter was a Paper offer'd by the Prolocutor, thus, entitled, *To the Most Reverend Father in God, Thomas, Lord Archbishop of Canterbury, and to the Reverend the Bishops his Suffragans, the humble Representation of the Lower House of Convocation.*

‘ Whereas a Book hath been lately published, entitled, *An Exposition of the XXXIX Articles of the Church of England*, by Gilbert Lord Bishop of Sarum; which the Author declares to have pass'd the Perusal of both the Archbishops, and several Bishops, and other Learned Divines, and suggests their Approbation of it. And whereas we think it our Duty, as much as in us lies, to secure the Doctrine contained in those Articles, from any Attempts that may be made against them, we most humbly offer to your Grace and your Lordships, the Sense of this House, which is as follows.

I. ‘ That the said Book tends to introduce such a Latitude and Diversity of Opinions, as the Articles were framed to avoid.

II. ‘ That there are many Passages in the Exposition of several Articles, which appear to Us contrary to the true Meaning of them, and to other received Doctrines of our Church.

III. ‘ That there are some Things in the said Book, which seem to Us, to be of Dange-

‘ Dangerous Consequence to the Church of
 ‘ *England* as by Law Establish’d, and to
 ‘ derogate from the Honour of its Refor-
 ‘ mation.

‘ All which Particulars we humbly lay
 ‘ before your Lordships, praying your Opini-
 ‘ ons herein.

After a short Time of withdrawing, the Prolocutor, and those with Him, were again called in, and his Grace told them to this Effect, *That he and his Brethren could not depart from their Resolution, Not to receive any Thing from the Lower-House till the late Irregularity complain’d of was set right. That he and his Brethren would be always ready to shew their Affection, and their Zeal for the Good of the Church; and they would have been glad to have shewn it more particularly in the Case of Toland, but that there had been several Obstructions and Stumbling-Blocks in their Way.*

In the next Session, *June 6.* The Archbishop spoke thus to the Prolocutor. ‘ I
 ‘ must inform you, that till the Irregularity
 ‘ complain’d of be set right, I cannot, ac-
 ‘ cording to the Order of this House, receive
 ‘ any Thing from you. But it appearing
 ‘ from the Paper you read, on the 30th
 ‘ of *May* last, that you had something to
 ‘ offer relating to the Bishop of *Sarum’s*
 ‘ Exposition of the said Thirty Nine Articles,
 ‘ which the said Lord Bishop has earnestly
 ‘ Request.

‘ Requested may be brought up to this
 ‘ House : Therefore I and my Brethren,
 ‘ without Prejudice to our former Order,
 ‘ and at the repeated Request of the Lord
 ‘ Bishop of *Sarum*, are now willing to re-
 ‘ ceive the said Paper.

To which the Prolocutor Answer’d, *That the Paper which he had now to offer, was concerning the Irregularity, and that he had not brought up any Paper relating to the Bishop of Sarum.* Whereupon his Grace order’d him to fetch up that Paper, while he left the other, which was called a Representation of the Lower House in Answer to the Declaration made by their Lordships on the 30th past; but full of Accusations of their Lordships, rather than Acknowledgments of their Misfortune in falling under their Lordship’s Displeasure, which was fully and pathetically answer’d sometime after, by his Grace and his Suffragans the Bishops.

To return to the Prolocutor, Dr. *Hooper*, at the Motion of his Grace, brought up the Paper of Complaint against the Lord Bishop of *Sarum*, containing the three Articles before mentioned; which being read over, and considered by the Bishops, his Grace soon after spoke thus to the Prolocutor.

‘ Your Paper of Complaint against my
 ‘ Lord of *Sarum*’s Book, does contain only
 ‘ Generals; and therefore we must require
 ‘ you to bring up the Specialities or Parti-
 ‘ culars

‘ culars of your Charge against this Book. The Prolocutor, and his Company, going back to the Lower-House, his Grace thought they were preparing a particular Charge against the Bishop’s Exposition; and therefore after some time of Expectation, sent Mr. *Tillot* the proper Officer, to the Lower House, to enquire of the Prolocutor, whether they had any Thing in readiness to present to the Arch-bishop and Bishops, as to any particular Articles against the Lord Bishop of *Sarum*’s Book? And soon after, the Messenger return’d with this abrupt Answer in Writing; *This House desires Mr. Tillot to return their Lordships their humble Thanks for their Message, and to tell them, that this House is preparing Business, but are not yet ready with it*, Whereupon the Lords, the Arch-bishop and Bishops came to this Declaration of their Judgment, in Reference to the extraordinary Steps taken by the Lower House.

‘ In Relation to the Complaint and Censure of the Bishop of *Sarum*’s Exposition of the XXXIX Articles, made by the Lower House, and presented to the Arch-bishop and Bishops on *May, 30, 1701*.

‘ I. It is our Opinion, that the Lower House of Convocation has no manner of Power, judicially to censure any Book.

‘ II. That the Lower House of Convocation ought not to have enter’d upon the
‘ Exami-

‘ Examination of a Book of any Bishop of
 ‘ this Church, without first acquainting the
 ‘ President and Bishops with it.

‘ III. That the Lower House of Convoca-
 ‘ tion’s censuring the Book of the Bishop of
 ‘ *Sarum* in general Terms, without mention-
 ‘ ing the particular Passages on which the
 ‘ Censure is grounded, is Defamatory and
 ‘ Scandalous.

‘ IV. That the Bishop of *Sarum* by his
 ‘ Excellent History of the Reformation, ap-
 ‘ proved of by both Houses of Parliament,
 ‘ and other Writings, hath done great Ser-
 ‘ vice to the Church of *England*, and justly
 ‘ deserves the Thanks of this House.

‘ V. That tho’ private Persons may ex-
 ‘ pound the Articles of the Church, yet it
 ‘ cannot be proper for the Convocation at
 ‘ this time to approve, and much less to
 ‘ condemn such private Expositions.

Their Lordships likewise came into his
 Grace’s Proposals, for doing Justice to such
 Members of the Lower House, who had dis-
 sented from and protested against the irregu-
 lar Proceedings of the Prolocutor and his
 Brethren, by the following Resolutions; they
 being of Opinion,

‘ I. That Dr. *Verney*, (now Lord *Brook*,
 ‘ and Dean of *Windsor*) and others of the
 ‘ Lower House, who comply’d with the Pro-
 ‘ rogations made by the President in the
 ‘ Upper House, and declined to act on the

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inter-

‘ intermediate Days, have behaved themselves as of Right and Duty they ought to do.

‘ II. That they have thereby maintain’d the just Rights of Convocation, and the Legal Authority of the President and the Bishops, and have acted as became true Sons of the Church of *England*.

‘ III. That they deserve the Protection of the Upper House, for their dutiful and worthy Behaviour.

‘ IV. That the Prolocutor, and some others of the Lower House, have violated the Methods of Proceedings in Convocation, and attempted to introduce divers Innovations and Irregularities, destructive of the Metropolitan and Episcopal Authority of the Arch-bishop and Bishops of this Province, and thereby endanger’d the Constitution of this Church, and given great Advantages to the Enemies thereof.

‘ V. That by not submitting to the Prorogations made by the President, with Concurrence of his Suffragans, and pretending to an Authority to adjourn themselves, and sitting and acting as a House, after such Prorogation by the President, and on Days when the Upper House did not sit, the Prolocutor and those joining with him in such Practices, are guilty of manifest Disobedience and Contempt.

‘ VI. That

‘ VI. That by not refusing to nominate
 ‘ a Committee of their House to meet with
 ‘ a Committee of Bishops, as the President
 ‘ had appointed, they are likewise guilty of
 ‘ a great Contempt and Disobedience.

In the next Session, *June 20*, when the Archbishop and Bishops had ended Prayers, the Prolocutor appeared with the greatest Part of the Lower House attending him, holding in his Hand two several Papers, and offering to deliver both of them. To whom the President spoke to this Effect, *That he could receive no Paper from him, but that containing the Particularities of the general Charge against the Bishop of Sarum, which at the Request of the said Bishop, he was then ready to receive.* To which the Prolocutor replied, ‘ That he had two Papers in his
 ‘ Hand, ready to present to his Grace and
 ‘ the rest of the Bishops then present, if his
 ‘ Grace would please to receive them. But
 ‘ without the Direction of the Lower
 ‘ House, he could not present the one without the other. That therefore he would
 ‘ return and take the Opinion of the House
 ‘ thereupon. But he never came back with that Opinion, till the Convocation by Royal Writ directed to the Archbishop, was prorogued to *August* the 7th, thence to *September* the 18th; and so on till the Parliament being dissolved, the Convocation of each Province

by Writs directed to the respective Archbishops was accordingly dissolved.

A new Convocation of the Province of *Canterbury* being summoned to meet at the same time as the Parliament, which was on the 30th of *December* 1701, it was opened in the Cathedral Church of *St. Paul*, with solemn Prayers, and an excellent Latin Sermon by Dr. *William Sherlock*, Dean of that Church, On Epist. *Jude* Ver. 3. In the Choice of a Prolocutor, the Competition was between the learned Dr. *Beveridge*, Arch-Deacon of *Colchester*, and Dr. *Woodward*, Dean of *Sarum*, a Civilian, grown Popular by opposing his Diocesan, to whom he ow'd his Preferments. He was elected by a Majority, and confirmed by the Arch-bishop.

Matters were carried at first unanimously between the Bishops and the Clergy, and the latter join'd very readily with their Lordships first Synodical Act, in an Address to the King, expressing their deep Resentment at the *French* King's declaring the Pretended Prince of *Wales* to be King of his Majesty's Realms and Dominions, back'd with Assurances of standing by, and maintaing the Succession to the Crown in the Protestant Line. But six Days after, it was presented to the King at *Kensington*, an unhappy Occasion of widening the Differences between those Members, who believed the Archbishop of the Province had the Right and constant Practice
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of Continuing and Proroguing the whole Convocation, and those others who thought the lower House might have a Power to adjourn it self. This Difference in Opinion had led into some Disputes in every Session, which yet were managed constantly with Peace and Order : For what ever Notions of Independency, were advanced by a few particular Members, the House had hitherto so order'd their Entries in their *Journal*, that all unanimously met upon the Synodical Days and Hours, appointed by the Archbishop in his Schedules of Prorogation. But on this Day a Member unhappily moved to change the Form of Entry in the Minutes, and to assume the Phrase of *Dominus Prolocutor continuavit, & Prorogavit quoad hanc Convocationem esse continuatam, &c.*

In the next Session, *Tuesday, February 3.* this new Phrase in the Entry of the Minutes was excepted against by several Members, but there was a Majority to resolve, *That the Words in the Entry should stand as they are, and that this Matter shall not now be further debated.* When the Schedule came down, it was laid aside upon the Table; while the House was proceeding to other Business. Upon which a Member moved, that
 ‘ He had observed some Message from above
 ‘ had been delivered to the Prolocutor, and
 ‘ he thought it the Right of this House to
 ‘ have it communicated to them, before
 ‘ they

‘ they enter’d upon new Business’. But this was oppos’d by the Majority, and they went on to appoint a Committee of Grievances, &c. After which the Prolocutor adjourn’d, as by the Authority of the House, while the Members on the other side declared, ‘ That this House had no Pretence of Right to Adjourn it self, when the Schedule interposes to Prorogue the whole Convocation, and therefore that they did verbally protest against such an irregular Way of adjourning’. And before the next meeting, they put their Verbal Protestation into Writing, which Dr. *Freeman*, then Dean of *Peterborough*, on the Ninth of the same Month, moved to be admitted and enter’d into the Journal of the House, as a standing Evidence of their asserting the just Rights and Authority of their Metropolitan and President. But this Motion was warmly oppos’d, and had like to have occasion’d Matters to be carry’d on to a great Height, had not both Parties amicably agreed, to these Three Heads. 1. That in order to an Accommodation, no Form of Prorogation shall be used by the Prolocutor hereafter, that were not used by the Prolocutor before the last Convocation. 2. That the Forms of Prorogation used by the Prolocutor, in the Convocation of 1586, and 1588, shall hereafter be used by the Prolocutor, in the Order they lie in the Books, beginning with the First, till they are all

gone

gone through. 3. That these Forms shall be pronounced by the Prolocutor, when the House agrees that their Business is over.

Thus far his Grace, and his Brethren the Bishops, were kept out of the Quarrel, but they too, it will appear presently, must come in for their Share of it. On *Thursday Feb. 12*, the Prolocutor being indisposed, did assign Dr. *Aldrich*, the Dean of *Christ Church*, as his Deputy, to act for him. The Members who disavow'd the common Proceedings of the Majority, were content to accept of a Deputy, so appointed by the Prolocutor; provided, that Application was duly made to the President, to approve and confirm him. To this the Majority seem'd to agree, and one of the leading Members, Dr. *Atterbury* said, *That there was no Design of making a common Referendary between the two Houses, without consulting his Grace.* But it being resolved, no such Application should be made, his Grace sent for the Clergy to *Jerusalem Chamber*, and spoke thus. *My Brethren of the Clergy; There has hapned an Incident of great Moment, which I and my Brethren must take Time to consider of, between this and Saturday next; to which I have thought fit to Prorogue the Convocation. I order you Mr. Tyllot to read the Schedule.*

On *Friday Feb. 13*. Dr. *Woodward*, the Prolocutor, died; and on the next Day, his Grace on this Occasion thus address'd himself

self to the Clergy ; *My Brethren of the Clergy, I hear the Prolocutor is dead, and we are very much surprized at the News of it. We must consider what is proper to be done on this Occasion. The Dean and Chapter of Westminster (as my Lord of Rochester tells us) will make use of this Place on Monday and Tuesday next : Wednesday is a Day of Solemn Devotion, being Ash-wednesday ; therefore I have order'd the Prorogation to be till Thursday. Mr. Tyllot do you read the Schedule.* We must observe, that just before the last Sickness of the Prolocutor, he had endeavour'd to recommend himself to a great Party, by complaining of his best Friend, his own Bishop. The Grounds of the Complaint was only this : His Lordship held his Triennial Visitation constantly in Person, and the Parochial Clergy, as in Duty bound, pay'd their Attendance in a regular and respectful Manner. But the Dean of *Sarum*, as Rector of *Peusy*, declin'd his Appearance at the Time and Place of Visitation, without making any reasonable Excuse ; but rather aggravating his Absence by such Signs of Contempt as made it evidently an ill Example, and oblig'd his Lordship to order a Citation, as in a usual Method, before any Priviledge of Convocation did obtain or was pretended. When the Time of Priviledge did afterward Commence, his Lordship order'd his Chancellor to put a *Stet* upon the Cause, and there was

no further proceeding in it. This light matter was to be improved into a Grievance, and a Remonstrance; a Complaint in Form was presented to the Arch-bishop and Bishops thereupon by the Lower House, which the Upper in their Answer said, there were no grounds for, since there was indeed so much Partiality and Prejudices in the Beginning, and Prosecuting of this Complaint; that had the Author lived, many good Christians did hope, he would have repented of it.

After the Prolocutor's Death there being no Business depending, and nothing in Debate but the Clergy's Pretensions of Exemption from the Synodical Authority, and Rights of the Arch-bishop and Bishops, his Grace with Advice of his Brethren on *Thursday, Feb. 19.* dismiss'd the Clergy with this tender Speech,

Brethren of the Clergy,

‘ **W**HEN you brought up your last Address, complaining of a Breach of Privilege by the Bishop of *Salisbury*, we readily received it, and no one of us was more ready to do it than the Bishop himself. We then promised you should have an Answer to it on the next Day of our Meeting: The Answer was accordingly prepared, being founded upon the Acts of the Bishop's Court at *Salisbury*, and the Account given by the Judge of that Court, which Answer you may see entred in our Journal.

‘ The last Prolocutor's Illness, an Incident that happened thereupon, was the Cause that this Answer was not communicated that Day. We hope when you have read that Answer, you will not suffer your selves for the future to be surprized into Complaints of this Nature, but will stay till you are fully assured, that they are well grounded both in *Fact* and *Right*. I say, *Right* as well as *Fact*. For your Assertion, That we are Privileged from all Suits, except for *Breach of the Peace*, was not well Considered, since there are *Matters of a higher Nature, wherein Privilege cannot be pleaded*: I might add, That, if I mistake not the Sense of the late Act, it suffers the Cause to go on, provided that the Person remains unmolested. But of this enough, especially considering that the Person particularly concern'd, is lately Dead.

‘ By his Death the Prolocutor's Chair being Void, you may justly expect I should say something concerning the filling of it. That is a matter, which as the State also

of Affairs at present stands, needs much Deliberation :
 I have had many Thoughts upon that Subject, and I
 will freely communicate such of them, as I judge to
 be proper at this Time.

The Choice of a Prolocutor or Referendary, is
 equally the Right and Concern of the whole Lower
 House. Many of the Members (several of which de-
 sired earnestly to be dismissed) are now absent in the
 Country, and divers of them at a great Distance from
 London. They are (I believe) gone down, as for other
 Reasons, so chiefly that they may attend their Re-
 spective Cures in this Solemn Time of *Lent*, and be-
 stow a considerable Part of it in Catechizing, and pre-
 paring Persons for the Blessed Sacrament at *Easter*.

It will not, I think, be fair to exclude them on a
 share in a New Election: And to send for them up,
 when they are so well employ'd, *merely for the Choice of*
a Prolocutor, without other necessary Business here, will be
 a Hardship to them and a Prejudice to their Cures.
 No Synodical Business is yet by Royal Authority laid
 before the Convocation. If there were, yet till the
 Formulary be better settled, the Business would at
 every Turn, be interrupted by Debates about Methods
 of Proceeding; during a Recess good Progress may,
 I hope, be made in that Matter. Many materials are
 brought together in order to the Preparing of a
 Draught for Composing a *Modus tenendi Convocationem*.
 I have communicated one *Authentick Book*, which came
 lately to my Hands, and am in hopes of recovering
 another, together with several Papers, which may be
 useful to this Purpose. And I doubt not but the
 Members of both Houses, will contribute their Endeavours
 towards the same good Work.

For the abovesaid Reasons, as also because a War
 seems to be breaking out, which will, in some mea-
 sure divert Men's Thoughts from Business of this Na-
 ture, and there are likewise Appearances of a speedy
 winding up Publick Affairs; I purpose further to de-
 liberate about the Choice of a Prolocutor, and at pre-
 sent to proceed to a Prorogation. But I shall do it
 by such Intervals, during this Sessions of Parliament,
 as may upon any Emergent Occasions, leave room
 for the Choice of a Prolocutor, and the Sitting of the
 Convocation. And for those who look upon me or
 any of my Suffragans, as designing to bring Convoca-
 tions and the Prolocutors thereof into disuse, or to
 put

put any unreasonable Restraints upon the Lower House, they are greatly mistaken; and I hope a little Time will shew them their Error, and put an End to all such groundless Suspensions, as well as allay the Heats which they have occasioned. Such Heats have given great Scandal and Offence, even to those who understand not the Nature of the Controversy, but are much concerned, that there should be any Differences among Men, who are by Profession the *Ministers of the Gospel of Peace*. And I am sorry to find that in a Paper which came to my Hands last Night, marked Number 1. (shewing a Design of the Continuance of it, in Case the Convocation should also continue to sit) a strange Method is laid, for giving Publick Intelligence from Time to Time, of any Differences that might afterwards arise: The Title of it is, *A Faithful Account of some Transactions in the Three last Sessions of this present Convocation*. But as I am told this Morning, it will speedily be shewn in several Particulars, how far it is from Answering that Title, especially in the Relation of what passed in a late Committee. When the *Explications* then directly insisted on, shall be more publicly understood, the Partiality of the Writer of this Paper will be no less Publick.

I beseech you *Brethren*, To look forward to the Things that make for Peace, and whereby we may Edify one another, and the Established Church, of which by the singular Goodness of God, we are Members. That so those Differences which have continued too long already, may be speedily and happily composed. To which End I heartily commend my self and you to the God of Peace and Unity through Jesus Christ our Lord.

A great Part of the Clergy were entirely satisfied with these Reasons; and thought it a seasonable Juncture to have the Liberty of returning to their Churches and Families: And there to expect a Call upon such Emergent Occasions, as should require the Choice of a Prolocutor, and the Sitting of the Convocation; but, what is much to be pitied, other some took up the Pretence of greater Discontent, and would meet in *Hen. VII's* Chapel two Days after, and would Resolve themselves into a sort of an Assembly, and choose a Moderator, or Chairman, for that Purpose. And when the Day came to which the Arch-Bishop had Prorogued the Convocation, they came up as a House without a

Prolocutor to the Chamber adjoining to the *Jerusalem Chamber*, and there meeting the Bishop of *Lincoln*, who as his Grace's Commissary, had now Prorogued the Convocation to a further Day, they desired his Lordship to carry a Message to his Grace, of their Desire to proceed to the Choice of a Prolocutor. His Lordship with great kindness told them, that he was unwilling to carry any Message by Word of Mouth, for fear he might mistake in the Delivery of it; but if they pleased to dictate to him, he would take their Sense in Writing, and so lay it before his Grace; upon which they began to express themselves, to this Effect, *That it was the unanimous Desire of the Lower House of Convocation, &c.* upon which another Member of different Opinion, who had that Morning waited on his Lordship, and was his Ordinary Chaplain, modestly interposed, and said, ' That he hoped no such Message would be worded in the Name of the *whole* Lower House: ' For as they were not a *House*, and did not Act in that Capacity without a Prolocutor, so many of the Members (of which he himself was one) had not assented to any such Message; and therefore he presumed it would be more true and proper, to let the Message run in the Name of *several Members of the Lower House* ". And the Bishop in writing down their Sense, did so accordingly express it. But this raised a new Clamour, and those who assumed the Name of a House (especially Dr. *Finch*, Warden of *All-Souls-College* in *Oxford*) fell severely on the Member who proposed the Alteration of their Phrase; as a Betrayer of their Rights and Liberties; though no one had taken more Pains to understand, or had better Resolutions to Assert all manner of Rights and Powers that were agreeable to the Practice of former Convocations, and to the Establish'd Constitution of this Church and State.

Within a Day or Two after the King's Death, which happen'd on the 1th of *March* 1702, and which should have put an End to those Disputes, there arose another Question, *Whether the Convocation did expire with him?* His Grace and the Bishops were rightly sensible, that the Convocation being assembled by the Archbishop's Mandate, in Obedience to the King's Writ, could no longer subsist, than while that Royal Writ remain'd in Force and Virtue. And therefore the Writ of Summons abating by the King's Death, the Convocation was virtual-
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ly dissolved ; but on the other Hand, that Part of the *Lower House* who had enter'd upon new Claims, were taught to call themselves a Parliamentary Body, and at least to attend upon the Parliament, by virtue of the *Præmunientes* Clause to meet in Parliament. And indeed had their Parliamentary Notions been true, this had been a just Inference upon them ; but when they came to consult with Men learned in the Laws, they soon found that the Act for continuing the Parliament, did by no means include the Convocation, which being called by a different Writ, had a different Constitution, and must needs determine with the King's Death. When they were under this Disappointment, they solicited some Friends in the House of Lords, to bring in an extraordinary Clause, to revive the dead Convocation, and to declare it to be still in Being, notwithstanding that it was otherwise by the King's Death actually dissolved. This Clause of giving *Resurrection*, was thought so extraordinary, that the greater Number of Peers could not be reconciled to it, and the Attorney-General declaring it was against the Queen's Ecclesiastical Supremacy, it was at last dropt ; and happy it had been, if all other Disputes of that Nature had dropt with it.

Having mention'd the King's Death, it may not be from our Purpose, to give the Reader to understand, that his Grace of *Canterbury* was almost continually with him, from his first Illness of a Fall from his Horse, whereby his Majesty broke his Collar Bone, to his last Moments ; after having given and receiv'd with him the Blessed Sacrament of the Lord's Supper, and prevail'd with his Majesty before his Death, to give the last Hand to a Bill in Parliament, for the better Security of the Protestant Succession in the Illustrious House of *Hanover*, and another for Attainting the Pretender.

Upon the Accession of a New Sovereign to the Throne, it was but natural to see new Faces at Court, and several of the old Ones dismiss'd from it, so that it was not to be suppos'd, that the Archbishop who was so great a Favourite of King *William*, should be equally possess'd of the good Graces of his Successor, that had restor'd several of the Ministers that were outed in the late Reign, to their former Places in Council ; among these, the chief were, the Earls of *Rochester* and *Nottingham*, who were violent Sticklers against the Dissenters, and could by no Means be induced to side with those who were
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of more tender Dispositions towards them, such as were his Grace, and several others of the Lords Spiritual and Temporal, who were for bringing them over to the Establish'd Church by less violent and hasty Measures.

At the Choice of a New Parliament, which sat on the 20th of November, 1702, a New Convocation likewise met, and in Opposition to his Grace, who proposed a more moderate Person, chose Dr. *Aldrich* for their Prolocutor, that had been always a constant Voter for Encroachments, upon the Power of the President, and the Upper House. In so much, that instead of healing up former Breaches between the Bishops and the Inferior Clergy, the old Sores broke out with greater Rancour than ever, and the Lower House, instead of consulting the Peace of the Church, and the Honour of that Venerable Assembly, fell into new Disputes about his Grace's Prerogative, even tho' the good Archbishop, and his Right Reverend Suffragans, propos'd at a Committee of Bishops and Clergy, 1. ' That the Lower House might meet in Committees, to prepare Business between the Synodical Prorogations. 2. That when Business should be before the Convocation, the Archbishop with the Consent of his Suffragans, should so order the Prorogations, that there should be sufficient and convenient Time allow'd for the considering and finishing it.

However, his Grace's Interest in Parliament, was greater than in Convocation, for upon the bringing up a Bill to prevent Occasional Conformity, that had pass'd the House of Commons, and would have created great Uneasiness amongst Protestant Dissenters at that Juncture, his Grace so strenuously opposed it, by causing several Amendments to be made to it, that it was entirely lost for that Session; during which he had the Honour to be made the first *English* Commissioner to treat of an Union between the two Kingdoms, which was happily brought to pass in the Year 1706.

Yet notwithstanding the Bill abovemention'd was return'd to the Commons, laden and clogg'd with such Amendments, as were not thought fit to be agreed to, Mr. *Bromley* who brought it in, was resolutely bent to make it force its way through both Houses in the following Year, 1703, and accordingly got it once more pass'd by the Commons, after a certain Member had been very free with the Bench of Bishops, and particularly with his Grace of *Canterbury* in these Words. ' I did

“ did wonder to hear so many Bishops against this Bill,
 “ but that Wonder ceas’d, when I consider’d whom they
 “ ow’d their Preferment to ; the Archbishop of Canter-
 “ bury, I think, was promoted to that See by Lord Sun-
 “ derland’s Interest ; and being ask’d what Reasons he
 “ had against the Bill, reply’d, *He had not well consider’d*
 “ *the Bill, but that my Lord Somers told him it ought not to*
 “ *pass.*” But his Grace by the Assistance of Fourteen
 other Bishops, had such Influence over many other of
 the Temporal Lords, that it was rejected after a Se-
 cond Reading by a Majority of Twelve or Thirteen
 Voices ; as it was in 1704, when the Commons had like
 to have carried Matters to the greatest Extremities, by
 Tacking it to the Bill of Supplies, which her Majesty
 her self was pleas’d to declare from the Throne to be
 a dangerous Experiment. Upon the Occasion of the
 bringing this Bill against Occasional Conformity, into the
 House of Peers again, his Grace was pleas’d to discover
 his Sentiments after this Manner. *The Noble Peer that*
spoke last, has consider’d the Reasons that are given for the
Occasional Bill it self ; but I must confess I can see none that
can satisfie me of the Necessity of it. I think the Practice of
Occasional Conformity, as used by the Dissenters, so far from de-
serviing the Title of a vile Hypocrisy, that I think it the Duty
of all moderate Dissenters upon their own Principles to do it.
I think that however it may be disapproved by some rigid Dis-
senters, it ought to be encourag’d by all good Church-Men, as a
likely Means to bring them over. The employing Persons of a
different Religion from the Establish’d, has been preached in all
Countries where Liberty of Conscience has been allow’d. That
we have gone further already in excluding Dissenters, than any
other Country has done. That whatever Reasons there were to
apprehend our Religion in Danger from the Papists, when the
Test Act was made, yet here does not seem the least Danger to
it from the Dissenters now : But on the other Hand, I can see
very plain Inconveniences from this Bill at present. As it is
brought in this last Time indeed, they have added a Preamble,
that though it was put in the First Edition of the Bill, was
left out in the Second, viz. That the Act for Toleration,
should be always kept Inviolable. But the Toleration Act
being to take away all the Penalties that a Man might incurr
by going to a separate Congregation, and the Occasional
Bill being to lay new Penalties upon those that do it, how they
can say, that this is not, in it self, a Violation of the other, I
cannot very easily comprehend ; I doubt it will put People in mind
 of

of what pass'd in France, where every Edict against the Protestants began with a Protestation; That the Edict of Nants ought to be always preserved inviolable, till that very Edict in which it was in express Words repealed.

At a Time that all Europe is engaged in a bloody and expensive War : At a Time that this Nation has not only such considerable Foreign Enemies to deal withal, but has a Party in her own Bowels, ready upon all Occasions to bring in a Popish Pretender, and involve us all in the same, or rather worse Calamities than those from which with so much Blood and Treasure, we have been freed. At a Time that the Protestant Dissenters, (however they may be in the Wrong by separating from us) yet are heartily united with us against the common Foes to our Religion and Government. What Advantage those, who are in earnest for defending these Things, can have, by lessening the Number of such as are firmly united in this common Cause, I cannot for my Life imagine: Therefore I am for throwing out the Bill, without giving it another Reading.

These restless Endeavours of the Tory Party for their Favourite Bill for Three Sessions of Parliament, which if Successful, had frustrated all the glorious Effects which were the Consequences of the Victories of Schellemburg and Blenheim ; and the rescuing the Empire from the most imminent Danger by the Duke of Marlborough, made it necessary for the Queen to lay aside several of the Ministry that sided with them ; in Particular the Duke of Bucks, the Earls of Nottingham, Rochester, Jersey and others, and to take Persons of more agreeable and moderate Dispositions in their Room. Which gave Occasion for his Grace of Canterbury to have a much better Reception at Court, than during the three first Years of the Queen. He was thereby again empower'd to recommend such Persons for Spiritual Dignities to the Throne, as were of his own healing Principles, and took occasion of the untimely Death of his dear Friend, Dr. James Gardiner, Bishop of Lincoln, to make Interest with her Majesty, who granted his Request, for Dr. William Wake, Rector of St. James's Parish in Westminster, (a Person highly deserving of Preferment for his Writings against Dr. Atterbury, in the Defence of the Crown, and the Archbishops Authority, in Adjourning and Proroguing the Convocation) to fill up that See, and gave the Doctor's Cure of Souls to a Gentleman of equal Merit, Dr. Charles Trimnel, since Lord Bishop of Norwich, on the Translation of Dr. John Moor Bishop of that Diocese, to the See of Ely, vacant by the Death of Dr. Simon Patrick.

But

But though Things happily went in the choice of a good Parliament, that had for their Speaker the Right Honourable *John Smith, Esq;*, those elected as Members to serve in Convocation for the Lower House, were of the same Temper with the last, and instead of going into the Archbishops Schemes of Accommodation, they met, and after chusing Dr. *Bincks*, the Dean of *Litchfield* for their Prolocutor, a fiery and hot Zealot for the pretended Rights of the Inferior Clergy, would by no means join in an Address to the Queen drawn up, and sent down to them by the Bishops; but offer'd to prescribe a Form of one to the President and Suffragans, upon which his Grace of *Canterbury* seeing no Probability there of abating of their Pretensions, by vertue of a Letter from the Queen, whereby he was commanded to Prorogue them to the first Day of *March* following, delegated and appointed the Bishop of *Normich* to hold his Place of Metropolitan, and as such to communicate her Majesty's Royal Will and Pleasure to both Houses of Convocation accordingly; but such was the Spirits of the Majority of the Lower-House, that very few of the Members would stay to hear the Queen's Letter read in the *Jerusalem-Chamber*, but went away and Adjourn'd themselves to the *Wednesday* following, in defiance of the Queen's and Archbishop's Order to the contrary.

In the same Year his Grace receiv'd the following Letter from the Princess *Sophia*, Electress Dowager of *Brunswick* and *Lunenburgh*.

My Lord,

I Receiv'd your Grace's Letter, you have no Reason to make any Excuse, that you have not writ to me more often: For I do not judge of People's Friendship for me, by the good Words they give, but I depend upon your Integrity, and what you tell me in General of the honest Men in *England*.

I desire no further Assurance of their good Will and Affection to me, unless they think it necessary for the good of the Protestant Religion, the Publick Liberties of *Europe*, and the People of *England*.

I thank God I am in good Health, and live in Quiet and Content here; therefore I have no Reason to desire to change my way of Living, on the account of any personal Satisfaction that I can propose to myself.

However I am ready and willing to comply with
O what-

‘ whatever can be desired of me by my Friends, in case
 ‘ that the Parliament think that it is for the good of the
 ‘ Kingdom, to invite me into *England*.

‘ But I suppose they will do this in such a Manner,
 ‘ as will make my coming agreeable to the Queen, whom
 ‘ I shall ever Honour, and endeavour to deserve her Fa-
 ‘ vour, of which she hath given me many publick De-
 ‘ monstrations, by what she hath done for me in *En-
 ‘ gland* and *Scotland*, which you can judge of more par-
 ‘ ticularly : And I must remember that she order’d me to
 ‘ be pray’d for in the Churches.

‘ I doubt not but her Majesty is as much inclin’d at
 ‘ present to establish the Safety of the Three Kingdoms,
 ‘ upon such a Foot, that they may be expos’d to the
 ‘ least Hazard, that is possible, and that she will begin
 ‘ with *England*.

‘ Mr. *How* has acquainted me with her Majesty’s good
 ‘ Inclinations for my Family, which makes me think,
 ‘ that perhaps her Majesty sees this is a proper Time for
 ‘ her to express her self in our Favour. But whether I
 ‘ am right in this Point or not, my Friends in *England*
 ‘ can best judge.

‘ It is but reasonable that I should submit my self to
 ‘ their Opinions and Advice ; and I depend most upon
 ‘ what your Grace shall advise, which will ever have
 ‘ the greatest Weight with me.

‘ Therefore I write the more plainly to you, and tell
 ‘ you my Thoughts, that you may communicate them
 ‘ to all you think fit. For they will then see that
 ‘ I have great Zeal for the good of *England*, and a most
 ‘ sincere Respect for the Queen.

‘ This is the best Proof I can give at present, of my
 ‘ Esteem for your Grace ; but I shall be glad of further
 ‘ Opportunities to assure you, that I am, and shall ever
 ‘ be most sincerely,

My Lord,

Vostre très Affectionnée

a vous Servir

Sophie Electrice.

This Letter, with one from Sir Rowland Guyn to the
 Earl of *Stamford*, was publish’d some Time after by one
Charles Gildon, a very profligate Scribler ; but the latter
 to Sir Rowland, gave such Offence to both Houses of
 Parliament, that though they did not think fit to censure
 the first out of deference to the Illustrious Writer of
 it,

it, that both Houses voted it a scandalous, false, and malicious Libel, tending to create a Misunderstanding between her Majesty, and the Princess *Sophia*, and order'd the Author, Printer, and Publisher to be discover'd and Prosecuted.

What related further to his Grace, in the Transactions of this Year, was his Strenuous and hearty Concurrence at the Debate in the House of Peers, with the Majority of Lords, that resolv'd ; ' That the Church of *England* ' as by Law establish'd, which was rescued from the ' extreamest Danger by King *William* the Third of Glorious Memory, was then, by God's Blessing, under ' the happy Reign of her Majesty, in a most safe and ' flourishing Condition, and that those who were about ' to Suggest and Insinuate, that the Church was in Danger, was an Enemy to the Queen, the Church, and the ' Kingdom.

In 1706. His Grace who had been very Active in settling the Articles of Union between *England* and *Scotland*, as Prime Commissioner of the First of those Kingdoms, with Commissioners on the Part of the last, had the Satisfaction to be at the Presentation of them, to the Queen, and to be very Instrumental in obtaining the Ratification of them from the House of Lords, where there was great Opposition made to their Passing into an Act ; which after various struggles was at last obtained. In the same Year he was pleas'd to discharge an Action of Contumacy, which his Grace had commenced against Dr. *Bincks*, Prolocutor of the Lower House of Convocation, upon his making a formal Submission.

In the Year 1707, wherein commenced the Sitting of the First United Parliament of *Great Britain*, his Grace of *Canterbury* after being present with the Queen, and both Houses of Parliament, at *St. Paul's*, to render Thanks for the Conclusion of the Great Work, of making the Two Kingdoms of *England* and *Scotland* into one Realm, (upon which occasion, Dr. *Talbot*, Lord Bishop of *Oxford*, who with Dr. *Tyler* the Bishop of *Landaff*, had been advanced to the Mitre some Time before by the said Arch-bishop's Interest, preached an Excellent Sermon) tho' frequently indisposed by the means of the Gout, and the necessary Attendants of Old Age, by which he grew into sensible Decays, distinguished himself in most of the memorable Debates in Parliament, more especially in that about the Affairs of *Spain*, wherein the *Tory* Party in order to lessen the Great Services of

the Duke of *Marlborough*, would have obtained the Thanks of the Peers for the Earl of *Peterborough's* Service ; and that concerning the ill State of *Scotland*, at the Time of the Pretender's Invasion : And as he consulted the Honour and Advantage of the State, so the frequency of his Indispositions could not hinder him from applying to the Throne, to forward the Glory and Security of the Church, in favour of Dr. *Charles Trimnel*, to fill the See of *Norwich*, Vacant by the Translation of Dr. *John Moore*, to that of *Ely*, and to supply the Bishoprick of *Exeter* with a proper Head, by instituting Dr. *Offspring Blackhall* therein, in the room of Sir *Jonathan Trelawney*, Translated to the Cathedral Chair of *Winchester*, by the Death of Dr. *Peter Mew* : He also obtained for Dr. *White Kennet*, Arch-Deacon of *Huntington*, the Deanary of *Peterborough*, and for his Chaplain Dr. *John Potter*, the Regius Professor of Divinity's Chair, empty by the Death of Dr. *Jane* ; tho' the very worthy Sir *William Dawes* was appointed Bishop of *Chester*, by her Majesty's own mere Motion, out of Regard to so much Piety and Goodness.

In 1708, little occur'd that concerned the Arch-bishop of *Canterbury*, only that he prevailed upon the Death of the Learned Dr. *Beveridge*, Bishop of *St. Asaph*, to have Dr. *William Fleetwood* placed in that Episcopal Chair ; and was very assiduous in his Attendance on the Queen, as much as his Aged Infirmities would permit him, to Comfort her under her great Sorrow for the Loss of her Majesty's dearly beloved Consort the Prince of *Denmark*. His Grace likewise at the opening of a New Convocation where the Clergy met, so order'd it, that before Divine Service and Sermon, which were to precede the Choice of a Prolocutor, that they were unexpectedly Exonerated and Prorogued, from the 19th of *November* to the 25th of *February* following, pursuant to the Queen's Writ to him, directed for that end : Since it had been observed, that the Fiery Zealots of the Lower House, instead of entertaining Thoughts, some Time before the New Parliament met, so behav'd that great Industry was used in making a Party for chusing Dr. *Atterbury* Prolocutor, which looked like a new Insult upon the Arch-bishop and Bishops, who with the Moderate Members of the Lower House had Dr. *Willis* in their Thoughts for that Office ; a Divine, as in all other respects so singularly qualified for it, on account of his Temper, and constant Endeavours for such an Agreement as might reasonably be expected from an Assembly made up of the Administrators of the Gospel of Peace.

The

The following Year 1709, was remarkable not only for great Sums of Money given by his Grace, to great Numbers of Poor People of his own Nation, during the extremity of a very Cold Winter, but also his Extensive Charity to the Poor *Palatines*, for whom he was the Chief Trustee, by Letters, Patents, to her Majesty, and whom he recommended to the Clergy of his Diocese, and Peculiars by the following Letter.

Reverend Sir,

‘ **Y**OU will hereby receive her Majesty’s Brief, for
 ‘ the better Support and Settlement of many
 ‘ Thousand distressed *German* Protestants, who through
 ‘ the repeated Irruptions of the *French*, attended with
 ‘ unmerciful Exactions and other Inhumanities, have
 ‘ been forced to quit their Native Country, the fruitful
 ‘ *Palatinate*, near the *Rhine*: They have chosen to take
 ‘ Refuge here, being induced thereto by the Considera-
 ‘ tion of the Excellency of our Constitution, and the
 ‘ Justice and Clemency of our Government.

‘ *The Church of England* (to use the dying Words of
 ‘ one of my Predecessors) *hath been a shelter to other Neigh-*
 ‘ *bouring Churches when a Storm has driven upon them.* It
 ‘ was such in former Times, it hath been of late, and I
 ‘ question not it will be so in this Instance, in an ex-
 ‘ emplary manner.

‘ Our most Gracious Queen (the Supreme Governor
 ‘ of it under Christ) hath already with a tender Care
 ‘ and Regard entertained these Poor Strangers, and
 ‘ at no small Expence sustained them by a present Sup-
 ‘ ply; and the good People, in whose Neighbourhood
 ‘ they have hitherto been, have comforted them very
 ‘ much by the Effects of their great Humanity.

‘ As to your self (together with the rest of my Bre-
 ‘ thren the Clergy in my Province) I do earnestly, and
 ‘ in especial manner recommend to you the promoting
 ‘ of this good and necessary Work. I press you with
 ‘ the fewer Words, because I expect from the nature of
 ‘ your very Function, that you will use all your good
 ‘ Offices in setting this deplorable Case in a true Light,
 ‘ in giving according to your Ability; and in doing
 ‘ your utmost to stir up in others, a Cheerful and Liberal
 ‘ Contribution.

‘ I am sensible that in these and the like Cases, divers
 ‘ Prejudices do and will arise in the Weakness of some,
 ‘ and the cunning Craftiness of others, you will there-
 ‘ fore

‘ fore do well after a true Consideration, to open this
 ‘ Matter judiciously, and to shew, as you have Occasion,
 ‘ *that the Increase of People is a means not of Impoverishing or*
 ‘ *Weakening a Nation, but of advancing the Wealth and Strength*
 ‘ *of it.*

‘ May Almighty God, who is full of Compassion and
 ‘ Abundant in Goodness, give Success to these and all
 ‘ other your Endeavours for the Publick Good; I
 ‘ heartily remain with great Truth and equal Affection,

Lambeth,
 July 6.
 1709.

Reverend Sir,
 Your Loving Brother
 Tho. Cantuar’.

The Remainder of this Great and Holy Man’s Life from 1709. (when he foresaw an Approaching Change in Matters of State coming on) till the Day of the Queen’s Death, was one continued Scene of Sorrow and Solitariness: And he beheld in his Retirement at *Lambeth*, as an Addition to the Afflicting Pains of the Gout, with which he was grievously Tormented, the Glories of a Reign which had been blest’d with a continued Series of Prosperous and Successful Events sinking into its last Declension, by the means of Corrupt and Evil Practices. He saw the Church’s Danger again pleaded, in Excuse for the Change of a Ministry, that had raised the *English* Name to such an height, as had not been known before in the Annals of Preceeding Times. He saw Publick Incendiaries dare to publish Invectives from the Pulpit, not only against the Author of our Deliverance from Popery and Slavery by the late Revolution, but against the very Blessings that flowed from it; and tho’ that very Person was Impeach’d and Condemn’d in Parliament, where his Grace very wisely thought fit not to be present; he saw the Consequences of it, to be the abovementioned Alterations, the Result of which was the late Fatal and Ignominious Peace, that had sunk us into the utmost Contempt and Disgrace, had not God in his Great Mercy placed the Elector of *Hanover* on the Throne, by as unexpected a Turn as ever fell out in any Age.

The Differences of the New Ministry about Precedency and Power before they had made sure of their Game, disconcerted the Measures they had taken for Altering the Succession, and the displacing of the Earl of *Oxford*, by the means of the Lord *Bolingbroke's* Interest pav'd the way for a more amazing Revolution in 1714, than had fallen out in the Year 1688. For the good Queen who had suffered her self to be misguided thro' her Tenderness to her Servants, and who had for some Years been under a very ill State of Health, thro' the Infirmities of Mind as well as Body, was so smitten with Grief at these Domestick and Intestine Divisions, that she gave way to Fate, and made room for her Illustrious Successor, his Majesty now Reigning, to ascend the Throne.

The News of the Queen's Death was no sooner brought to *Lambeth*, but the Arch-bishop amidst all the Pressures of the Gout and Old Age, carried his Black Box, wherein the Elector of *Hanover's* Instrument for declaring the Lord's Justices, on his Part, was deposited, and in Conjunction with the Lord Chancellor, and the *Hanover* Resident; who had each of them one, for the same use, caus'd it to be open'd. This Affair happened so late, and is so fresh in every one's Memory, that it will be needless, to repeat the Names that were found there, besides the Great Officers of the Crown. Let it suffice, that his Grace as Lord Arch-Bishop of *Canterbury* was the First in the Commission, and that he discharg'd that High Trust with the greatest Application and Fidelity, till the Arrival of the King, when the Regency ceas'd. Nor would he hold himself excus'd from his Great Age, tho' he was then in his Eightieth Year, and the continuance of his Distemper which had brought him to the very Brink of his Grave, from performing the Office that belong'd to him at his Majesty's Coronation, which he went through with great Pain and Difficulty; after which he pay'd his Attendance on the King at *St. James's* once, where he was in Private with his Majesty, who was so much taken with the Plainness and open Sincerity of his Conversation, that when a certain Nobleman, who had been a great Solicitor for Grants, &c. upon all Occasions ask'd him, *How his Majesty lik'd the Arch-bishop*, was pleas'd to give for Answer, *to the greatest Degree of Satisfaction, since that Venerable Old Man had been above an Hour and Half with him, and in all that Time had not ask'd one Favour of him for himself, or Friends.*

Having

Having pay'd this Visit, his Grace like *Old Simeon* return'd to his Palace at *Lambeth* ; there to Sing his *Nunc Dimittis*, and pay his last Debt to Nature, for he never stir'd out of it to the Day of his Death, which happened to be on the 14th of *December*, 1715, after he had recommended *Dr. William Wake*, Lord Bishop of *Lincoln* to his Majesty, for his Successor, and his Chaplain *Dr. Gibson*, Arch-Deacon of *Surry*, to fill the See from which the Present Arch-bishop was Translated. He was interr'd privately the next Week, according to the Directions of his Will, in the same Vault where his Lady that dyed Two or Three Years before was buried ; and left behind him a Name much Sweeter than the Ointment he was Embalm'd in, so that I shall attempt the giving his Character no further, than in the Words of a Celebrated Author, which run after this manner.

He was a Prelate, who through the whole Course of his Life, has always practis'd that Integrity and Resolution he first set out with, nor was influenced by the Changes of the Age he lived in, to act contrary to the pure and peaceable Spirit of the Gospel, of which he was so bright an Ornament. He always stood in the Gap, as often as Popery and Arbitrary Power made its Advances, and was a Strenuous opposer of certain Persecutions fomented by another Set of Men, who, tho' they call themselves Church-Men, and would be thought so by others, profess, and have lately put in Practice such Principles, as not only Scandalize the *Character*, but tend to destroy the very *Being* of that Church to which they pretend to belong ; and also to subvert the Foundation of that happy Government to which they are obliged by Gratitude and the most solemn Oath, to pay a Cheerful Obedience.

That Great and Good Dignitary in the Church deceased, as he was an Exact Pattern of that Exemplary Piety, Charity, Steadfastness, and good Conduct, requisite in a Governor of the Church, so perhaps since the Primitive Age of Christianity, and the Time of the Apostles, there has been no Man whose Learning and Abilities have better qualified him to discharge and defend a Trust of that high Importance.



T H E
Last Will and Testament
O F
T H O M A S,
Lord Arch-Bishop of *Canterbury*.

In the Name of GOD, Amen. The Eleventh Day of *April*, in the Year of Our Fol. 1. Lord Christ, One thousand seven hundred and fifteen : I *Thomas Tenison*, Arch-Bishop of *Canterbury*, being (I thank my GOD) at the Making hereof of sound and perfect Mind and Memory, tho' very aged and infirm in Body, do hereby revoke all former and other Wills by me made, And make, and ordain this my Last Will and Testament in Manner and Form following.

First, I commend my Soul into the Hands of Almighty GOD, thro' the Merit and Mediation of his ever-blessed Son JESUS CHRIST. And for my Body I desire it may be buried in the Chancel of *Lambeth Church*, in the same Vault and under the same Marble Stone, where the Body of my dearest Wife, lately deceased, lieth interred. I would have on that Stone only this Inscription, *Here lieth the Body of Thomas Tenison, late Archbishop of Canterbury, who departed this Life in Peace, such a Day, of such a Year.* I die in the safe Communion of the Church of *England*, in which (by GOD's Blessing) I have always liv'd, constantly endeavouring to improve, but never to injure its Constitution. I depart in Charity with all Men. As for the worldly Estate which GOD hath given me, I dispose thereof as followeth.

Impprimis, I give and bequeath unto the Society for Propagation of the Gospel in foreign Parts, the Sum of Five Hundred Pounds, of lawful Money of *Great Britain*, for the Purchasing of one or more perpetual Advowsons, Donations, Right of Patronage and Presentation of, in, and to one or more Vicarages or Rectories, and to present thereto from Time to Time, as often as the same shall become void, one or more of the most deserving Missionaries of the Province of *Canterbury*.

Item, I give and bequeath unto the abovesaid Society for Propagating the Gospel in foreign Parts, for the perpetual Use of the intended College at *Barbadoes*, the following Books, *viz.* The *Polyglot Bible* of *London*, in Six Vol. Folio, *Purchas's Pilgrimages*, in Five Vol. Fol. The last Edition of the *Book of Martyrs*, in Three Vol. Fol. *The Sum's of Thomas Aquinas*, in One Vol. Fol. *Mr. Ray of Plants*, in Three Vol. in Fol. *Latin*.

And whereas, I have by Deed under my Hand and Seal, bearing Date the Twenty fifth Day of *May*, One thousand seven hundred and fourteen, promised to the Governors of the Bounty of *Queen Anne*, for the Augmentation of the Maintenance of the poor Clergy, to pay the Sum of One thousand Pounds, so soon as the said Governors shall order the Sum of One thousand Pounds; out of their Revenue, to be added thereto, to be laid out for a perpetual Augmentation of the Rectories of *Hawking* and *St. James's* in *Dover*, the Vicarages of *Lidden*, *Debtling* and *St. Dunstan's*, all of them in the County of *Kent* or City of *Canterbury*.

And whereas, I have already paid into the Governors of the said Bounty by their Treasurer, *Mr. Barker*, the Sum of Four hundred Pounds for the Augmentation of the Rectory of *St. James's* in *Dover*, and the Vicarage of *St. Dunstan's* in *Canterbury*, I do by this my Last Will and Testament Confirm the aforesaid Grant of Six hundred Pounds more for the Augmentation of the said Rectory of *Hawking*, and Vicarages of *Lidden* and *Debtling*, upon the Conditions before mentioned in the said recited Deed, and upon no other Considerations whatsoever.

Item, I give and bequeath unto the Corporation for the Relief of poor Widows and Children of Clergymen, the Sum of Five hundred Pounds.

Item, Whereas I bequeathed in my Last Will, *Fol. 2.* which I do by this Revoke, One hundred Pounds to the Trustees of *Bromley College* in *Kent* for the Benefit of the said College.

And

And whereas, Since that Time I have paid in by Sir *John Shaw*, the Treasurer of it, Fifty *Guineas* to be immediately applied towards the Fabrick of the said College, which was become very Ruinous; I do hereby bequeath Fifty *Guineas* more to be, within one Month after my Decease, distributed among the poor Widows resident there, towards their better Subsistence, and their paying such just Debts as they may have in their Necessities contracted in *Bromley* or elsewhere.

Item, I Give and Bequeath to the poor *French Protestant Refugees*, One hundred Pounds to be distributed by such Persons as the Members of the Consistory of the *French Episcopal Church* at the *Savoy* shall appoint for that purpose.

Item I Give and Bequeath unto the University of *Cambridge*, All my Right Title and Interest of, in, and to the Copy or Printed Book, *de Legibus Hebræorum*, and the Manuscripts thereunto belonging, or relating, mentioned in the Last Will and Testament of the Reverend and Learned Dr. *John Spencer* deceased, which I have caused to be prepared for the Press, but have been prevented in it by the Death of Mr. *Mortlock*, Sen. and by divers other Accidents.

Item, I Give and Bequeath unto the said University of *Cambridge*, the Sum of Fifty Pounds for the Benefit of the Press, and Advancing Printing there.

Item, I Give, Devise and Bequeath to the Master Fellows and Scholars of the College of the Body of *Christ* and of the Blessed Virgin *Mary* in the University of *Cambridge*, and to their Successors for ever, the Rectory and Perpetual Advowson of *Stalbridge* in the County of *Dorset*, with all the Tythes, Rights, Members and Appurtenances to the same belonging, or in any wise appertaining:

In Trust, And upon the following Conditions, *Viz.* That the said Master and Fellows and their Successors, or the major Part of them as often as the said Rectory shall become void; shall present one of the twelve Fellows, for the Time being, of the said College to the same; such an One of them as they in their Consciences shall think most fit, and is most likely to promote the Glory of GOD, and the Good of the People within the said Parish, without Respect to Seniority, or else some other pious Clergyman who has been educated within the said College. But my Intent is, and I do hereby declare my Will to be, That no Person shall be by them presented

to the said Rectory, who is a Dignitary of any Church, or has any other Rectory or Vicarage with Cure of Souls in his Possession at the Time of such Presentation, the said Parish of *Stalbridge* being a very populous Place, and of such a Value as is a very good Subsistence alone for a Clergyman. I do therefore appoint, and do hereby declare my Will to be, That the said Master and Fellows aforesaid and their Successors, or the major Part of them as often as they shall have Occasion to present to the said Rectory of *Stalbridge*, shall take a solemn Promise in

Writing under the Hand of the Person so to be
Fol. 3. presented, to be entred in the Registry of the said College, that he will not, during the Time that he shall continue Rector of *Stalbridge* aforesaid, accept of any other Rectory or Vicarage with Cure of Souls: But that if he does take any other Rectory or Vicarage with Cure of Souls, that then he shall, and will, within two Months after his Acceptance of any such Rectory or Vicarage, effectually resign the said Rectory of *Stalbridge* into the Hands of the Bishop of that Diocese, for the Time being, or Guardian of the Spiritualities, for the Time being, and actually make the said Rectory void; so as it may be lawful to, and for, the said Master and Fellows, for the Time being, or the major Part of them, to present another fit Person, in Manner aforesaid, to the said Rectory.

Item, I do hereby give, devise, and bequeath the perpetual Advowson, Rectory and Right of Patronage of *Duxford St. Peter's*, in the County of *Cambridge*, which I have with all the Tythes, Rights, Members and Appurtenances to the same belonging, or in any wise appertaining to the aforesaid Master, Fellows and Scholars of the aforesaid College of the Body of *Christ* and the Blessed Virgin *Mary* in the University of *Cambridge*, and to their Successors for ever, in Trust, and upon Condition, That the said Master and Fellows, or the major Part of them, for the Time being, as often as the said Rectory of *Duxford* shall become void, shall present either the Master of the said College, for the Time being, or one of the twelve Fellows to the same, such an One as they shall think most fit, as aforesaid, and is most likely to promote the Glory of GOD, and the Good of the People within the said Parish, without Respect to Seniority, or else some other pious Clergyman, who has been educated within the said College.

Item,

Item, Whereas I formerly lent One Thousand Pounds to Mr. Robert Clarke of St. Ives, in the County of Huntingdon, Attorney, deceas'd, upon a Mortgage of certain Lands of his at St. Ives aforesaid, now in the Occupation of Dingley Askham of St. Ives aforesaid, Attorney, or of some others, which Mortgage-Money is yet unsatisfy'd, and the said One thousand Pounds Principal Money, is yet unpaid, Now I give, devise and bequeath all the said One Thousand Pounds Principal Money, and all the Interest, in Arrear, thereof, and all the Right, Title and Interest I have in the said Mortgage, to the said Master, Fellows and Scholars of the Body of *Christ* and the Blessed Virgin *Mary* in *Cambridge* aforesaid, upon the following Conditions, (that is to say) The said One Thousand Pounds, shall be laid out by them in a Purchase of Lands of Inheritance, either Free-hold or Copy-
Fol. 4.
hold, as soon as it can conveniently be after my Death, and the Annual Rents and Profits of such Lands, after such Purchase made, and the Annual Interest or Profits of the said One Thousand Pounds till such Purchase made, shall be annually paid and applied in manner following; That is to say, To the Six *Northwich* Scholars of Arch-Bishop *Parker's* Foundation of which I once had the Honour and Benefit of being a Scholar and Fellow, Forty Shillings a piece Yearly. To the Six *Kentish* Scholars the Sum of Twenty Shillings a piece yearly. To the Six *Botesdale* Scholars the Sum of Twenty Shillings a piece yearly. The Residue (after necessary Deductions of Charges) to be thus distributed; The Master is to have a double Share, and each of the Fellows who have resided three Quarters of that Year a single Share.

Item, I Give and Bequeath unto the said Master, Fellows and Scholars of the said College of the Body of CHRIST and the Blessed Virgin *Mary*; the Picture of my dear Father-in-Law, Dr. Love, sometime Master of the said College, to be placed either in the Dining Room or Gallery of the Lodge of the Master of the said College.

Item, I Give, Devise and Bequeath unto Dr. Edward Tenison, James Plume Esq; John Perkins, James Blizard, George Francklyn, Peter Courthope, John Skinner, Simon Lemon, Sen. John Lowman, Peter Theobalds, John Pace, Dr. Edmund Gibson, All that Piece of Ground, which I lately purchased in *Lambeth* aforesaid, and have enclosed with a Brick-wall, To Have and to Hold to Them their Heirs
and

and Assigns for ever, **In Trust** ; And for the only Use and Benefit of the Parishoners of *Lambeth* aforesaid for the Time being, as an Additional Burial-place for the same Parish.

And whereas, I have erected a School at the West End of the said Church-yard, for the Education of Twelve Poor Girls of the said Parish of *Lambeth*, and appointed Mrs. *Mary Davis* Mistress of the said School, I do hereby Give and Devise the said School House and Ground whereon it is erected, unto the said Dr. *Edward Tenison*, *James Plume*, *John Perkins*, *James Blizard*, *Peter Courthope*, *George Franklyn*, *John Skinner*, *Simon Lemon*, *John Lowman*, *Peter Theobalds*, *John Pace*, Dr. *Edmund Gibson*, and to their Heirs and Assigns for ever, In Trust, for the Benefit and Advantage of the said School, for Teaching of Twelve poor Girls, as aforesaid. And I do appoint the said Mrs. *Davis* to be continu'd Mistress
Fol. 5. thereof. Also, the Number of poor Girls shall be increas'd, as the Revenue of the Estate, hereafter devised to the said Trustees, will conveniently bear.

Item, My Will is, That the Picture of my dearest Wife, which is now in my Bed-Chamber, may be deliver'd by my Executors to the abovesaid Trustees, to be fix'd up in the School-House of the said Charity-House, there to remain in perpetual Memory of that great Affection which she had for that Society, and that constant and prudent Care which she took of it, from the first Institution of it to the Day of her Death.

Item, I Give, Devise and Bequeath unto them the said Dr. *Edward Tenison*, *James Plume*, *John Perkins*, *James Blizard*, *Peter Courthope*, *George Franklyn*, *John Skinner*, *Simon Lemon*, *John Lowman*, *Peter Theobalds*, *John Pace*, Dr. *Edmund Gibson*, and to their Heirs and Assigns for ever, All that my Orchard with the Appurtenances, and all other my Messuages, Lands, Rents and Hereditaments, Free-hold, as well as Copy-hold, situate in *Water-Lambeth*, in *Lambeth* aforesaid, which I purchased of *George Earl of Warrington* and others, either in my own Name, or the Name of others for my Use and Benefit, In Trust, and to the Intent, That they, and the Survivors of them, shall out of the Rents and Profits, repair the said School, and deduct all reasonable Charges and Expences in executing their Trust, and pay, dispose and employ, all other the clear Rents, Issues and Profits of the same, for the Maintenance, Benefit and Advantage of the said School and poor Girls for ever. And I do
 further

further Will and Appoint, That as often as the said Trustees shall be by Death reduc'd to the Number of Four, that then the Survivors of them shall elect others of the said Parish of *Lambeth*, to be Trustees in the Places of those deceased, and to be settled by Deed for Executing the said Trusts herein last before mentioned. And I do hereby further direct and appoint, and my Will is that upon the Death of the said *Dr. Gibson*, the Person who shall succeed him as Rector of *Lambeth*, shall forthwith be added to the Persons who shall then be intrusted with the Management of the last above-mentioned Charities, and shall have the same Power and Authority in making the Appointment, and filling up the Vacancies upon the Death of any other of the Trustees, as the said *Dr. Gibson* now hath, and the like to be done as often as any other Rector of *Lambeth* shall die.

Item, I Give unto the poor People of *Canterbury* Forty Pounds, to be paid unto *Thomas Green*, *Dr. Edward Tenison*, and *Dr. Sydal*, and to be distributed according to their Discretions.

Item, I give unto the poor People of *Lambeth* the Sum of Forty Pounds, to be paid unto Fol. 6. the said *Dr. Tenison*, *Dr. Gibson* and the Church-wardens, and to be distributed in Manner hereafter mentioned.

Item, I Give unto the poor People of *Croydon* within the County of *Surry* the Sum of Forty Pounds to be paid unto *Mr. Dewye*, *Mr. Ambrose Parker*, *Mr. Henry Mills*, and *Mr. Thomas Day*, and the Church-wardens of *Croydon* for the time being, to be distributed by them.

And whereas, by the Sixteenth Statute of Arch-Bishop *Whitgift* made for the better regulating his Hospital at *Croydon* in *Surry*; It is provided that the Sum of One hundred Pounds should be raised out of the Revenues of the said Hospital, and laid up in their Common Treasury, And that the Overplus of that Sum of One hundred Pounds should be equally divided by the Warden and School-Master for the time being (calling to them Two of their Senior Brethren) amongst all the poor Brethren and Sisters of the said Hospital, and they to have their equal Portions with the rest. And that the said Sum of One hundred Pounds, or under, should be preserved and kept in the Place aforesaid for any extraordinary Occasions.

And whereas, The said Sum of One hundred Pounds was raised and deposited in the said Treasury in pursuance of the said Founder's Intentions; And

And whereas, The said Sum of One hundred Pounds, so deposited in the Chest of the said Hospital, was clandestinely taken out of the said Chest and embezzel'd, so that the poor Brethren and Sisters were deprived of their Proportions of a Dividend, and thereby reduc'd to great Straits; And whereas, I have deposited in the said Chest, the Sum of One hundred Pounds for remedying at present of this great Evil, there to remain till they who embezzel'd the said Sum of One hundred Pounds, shall repay it, and deposite that Sum in such Manner, and to such Use, as the Founder Ordained; And whereas I find small Hopes of the Recovery of the said embezzel'd Sum, I do hereby give and bequeath unto the Warden, Brethren and Sisters of the said Hospital, the said Sum of One hundred Pounds, to remain deposited in the said Chest, for the Uses and Ends ordained by the said Founder in the Statute aforesaid.

Item, I give unto the poor People of *St. Martin in the Fields*, in the County of *Middlesex*, the Sum of Thirty Pounds: And to the poor People of *St. James's Westminster*, the like Sum of Thirty Pounds: And I will, that the said several Sums shall be paid unto the said *Dr. Gibson*, *Mr. Ibbot* and *Mr. Ambrose Warren*, and be by them distributed.

Item, I Give unto the poor People of *Topcroft* in *Norfolk*, The Sum of Ten Pounds; And to the poor People of *Thurston*, alias *Tharston*, in *Norfolk*, the Sum of Ten Pounds: And I will, that the said several Sums shall be paid unto *Mr. Richard Tubby*, and by him, together with the Ministers of the said respective Parishes, be by them distributed according to their Discretions.

Item, I Give unto the poor People of *Cotten-Fol. 7. ham* in *Cambridgeshire*, the Sum of Ten Pounds, to be distributed by my Kinsman *Thomas Dowling*.

Item, I Give unto the poor People of *Holywel* in *Huntingdonshire*, the Sum of Ten Pounds, to be distributed by the Rector or Curate of the said Parish, and *Mr. Curtis* of *Needlingworth*.

Item, I Give unto the poor People of *Bracon-Ash* in the County of *Norfolk*, the Sum of Ten Pounds, to be distributed by the Church-wardens of the said Parish. And it is my Intent and Will, that the said several Sums of Money by me before given to the poor People of the said several Parishes, shall within six Weeks (if it can be conveniently done so soon) be paid by my Executors, hereafter named, to the several Persons by me appointed for receiving the same.

Item,

Item, I Give, Devise and Bequeath my Swan-Mark and Cignetts on the River *Ouse*, or elsewhere, within this Kingdom, unto the Right Reverend Father in GOD, *William*, Lord Bishop of *Lincoln*, and his Successors, Bishops of *Lincoln*, for ever.

And whereas, I am intituled to the next Nomination, free Disposition, Patronage and Right of Presentation to several Options, within this Part of *Great Britain* call'd *England*, and within the Dominion of *Wales*, I do hereby Give and Bequeath all and every the said Options (which shall not be disposed of by me in my Life-time) unto the Right Reverend Father in GOD, *Charles*, Lord Bishop of *Norwich*, *William*, Lord Bishop of *Lincoln*, *Dr. Thomas Green*, Archdeacon of *Canterbury*, and the Survivors and Survivor of them, and to the Executors or Administrators of them, to be disposed of by them, or the Survivors or Survivor of them, or the Executors or Administrators of the Survivor of them, to such Person or Persons, as They or the Survivor of them, or the Executors or Administrators of such Survivor shall think fit. Excepting, notwithstanding, my Option of the Vicarage of *St. Martin in the Fields*, which I desire and require them to offer in the first place, to my Chaplain, the Reverend *Dr. Gibson*, one of the Lecturers there: Asalso my Option of the Parsonage of *Cottenham*, in the County of *Cambridge*, which I desire and require them to bestow on my Kinsman, *Mr. John Dowling*, of *Monks Eleigh* nigh *New-market*, he having been born at *Cottenham* aforesaid, and having there some Estate, and many worthy Relations, and being himself a learned, and pious, and pastoral Man.

Item, I Give and Bequeath unto *Anne*, the Wife of *Dr. Edward Tenison*, the Sum of Ten *Eol. 8.* Pounds to buy her Mourning. Item, I Give to *Thomas Tenison*, my Godson, Son of the said *Dr. Edward Tenison*, the Sum of Three Hundred Pounds, and to each of the said *Edward Tenison's* Daughters, who shall be living at the Time of my Decease, Fifty Pounds a-piece.

Item, I Give to *Mr. Richard Tubby* and *Anne*, his Wife, the Sum of Twenty Pounds a-piece, to buy them Mourning. Item, I Give, and Bequeath unto each of the Children of the said *Mr. Richard Tubby*, the Sum of Forty Pounds a-piece, to be paid within four Months after my Decease, for their Use, into the Hands of the said *Mr. Richard Tubby*, my Executors first deducting thereout

what shall be justly owing and due unto me from the said Mr. *Richard Tubby* at the Time of my Death.

Item, I Give and Bequeath unto *Thomas Hern*, eldest Son of Mr. *Francis Hern*, by my God-daughter *Elizabeth Sayer* deceas'd, his first Wife, the Sum of One hundred Pounds of lawful Money, to be employ'd to the best Use and Advantage for his Benefit, by Dr. *Edward Tenison* and Mr. *Ambrose Warren*.

Item, I Give and Bequeath unto my Kinsman Mr. *John Dowling*, Rector of *Monks Eleigh*, the Sum of Fifty Pounds.

Item, I Give and Devise unto my Kinsman Mr. *Thomas Dowling* of *Cottenham* aforesaid, all that my Messuage or Tenement next the *Eagle and Child* in *Cambridge*, aforesaid, which I hold by Lease of *Corpus Christi College* in *Cambridge*, and all my Estate, Term of Years, Title and Interest which I have therein.

Item, I Give unto Mr. *John Dowling*, of *Cottenham*, aforesaid, the Sum of Ten Pounds.

Item, I Give unto Mrs. *Kettle*, Sister of the said *John Dowling*, Junior, the Sum of Ten Pounds.

Item, I Give and Bequeath to *Elizabeth*, the Wife of my Kinsman, Mr. *George Fage*, Rector of *Hunton* in *Kent*, the Sum of Ten Pounds to buy her Mourning. Item, I Give and Bequeath to every one of the Children of my said Kinsman, Mr. *George Fage*, which shall be living at my Decease, the Sum of Forty Pounds a-piece.

Item, I Give unto Mr. *Charles Tenison*, Brother of *Edward Tenison*, the Elder, deceas'd, the Sum of Five Pounds.

Item, I Give unto *Anne*, the Wife of *William Stobbs*, my late Wife's faithful Woman, the Sum of Forty Pounds, as also one of my two silver Canns.

Item, I Give unto Mr. *Ambrose Warren*, the Sum of Thirty Pounds.

Item, I Give unto Mrs. *Mirabella Hill*, Widow and Relict of Captain *Hill*, my Kinsman, deceas'd, the Sum of Ten Pounds. And to Mrs. *Mirabella Hill*, Daughter of the said Captain *Hill*, the Sum of Ten Pounds.

Item, I Give unto my Kinswoman *Anne*, late Wife of Mr. *John Paris*, of *Canterbury*, deceas'd, the Sum of Twenty Pounds.

Item, I Give to Mrs. *Elizabeth Chaplain*, whom I placed in Mr. *Graham's* Charity-House, Five Pounds.

And whereas, I have several Books and Papers in a Deal Press marked B, and in a Deal Box marked M, I do hereby

hereby direct and appoint my Executors to cause all the said Books and Papers to be burnt and destroy'd within Ten Days after my Decease, and not to suffer any Person to look into these or any of those Books and Papers.

Item, My Will and Meaning is, and I do hereby Give and Bequeath my Great Fire Engine (which I hereby appoint to be kept in the little House where it now is) as also the Buckets to the same belonging, and likewise all such Pictures and Mapps as shall remain and be in the Publick Library and in the Long Gallery at *Lambeth*, and in the Dining Room and Guard Room at *Lambeth House* at the Time of my Decease, and not here otherwise disposed of, to be left and continue there for the Use of my Successors, the Arch-Bishops of *Canterbury*, for the Time being, for ever.

Item whereas, I have deposited divers Books both Printed and in Manuscript in the Publick Library of *Lambeth*, My Will is that as many of them as are either not at all in the Ancient Library aforesaid, or not in the same Editions, or shall be judg'd worthy for that Place by Dr. *Gibson*, Rector of *Lambeth*, and Mr. *Ibbot* my Library-keeper, and Mr. *Clavering* my other Chaplain, shall there continue for the Use of the See of *Canterbury* for Ever. And as touching the Remainder of my Books not there as yet deposited, my Will is, that all that concern the Convocation, and any others which shall be judg'd proper for that Library, by the Persons aforesaid, be carry'd thither, and there also deposited for the Use of the said See for ever. And touching my Papers not otherwise herein disposed of, I desire that they may be perus'd by Dr. *Gibson* and Mr. *Ibbot*, and as many of them as are useless or otherwise unfit be immediately destroy'd, and the Residue be deposited in the Publick Library aforesaid, if judg'd proper. Excepting out of the said Demise all Paper-Books and Papers, relating either to the Revenue of the See of *Canterbury*, or to my Own Accounts, which I desire my Executors hereafter nam'd to take due Care of. And I Bequeath unto Dr. *Gibson*, and the *Fol. 10.* said Mr. *Ibbot* Forty Pounds a piece for their Pains, desiring them to be upon Occasion Assistants to my Executors hereafter Constituted. And as for all the Rest and Residue of my said Books and Manuscripts, which shall be then Left and Remaining, I Give and Bequeath the same unto the above-named Dr. *Edward*

ment, at the Time of my Death, Three Pounds a piece.

Item, I Give and Bequeath unto the Right Honourable *John*, Lord *Somers*, that Picture Fol. 11. of *St. Sebastian*, which was given me by my Worthy Friend *Sir Robert Gayer*, deceas'd.

Item, I Give and Bequeath unto the Right Reverend Father in GOD, *Charles*, Lord Bishop of *Normich*, one of my gilt Tankards, as also my gilt Caudle-Cup, and my Silver Shaving-Bason and Ewer.

Item, I Give and Bequeath to Ten poor Rectors, Vicars and Curates, (whether perpetual or temporary) One Hundred Pounds to be given in equal Shares (within Six Weeks after my Decease,) to such as shall be nominated by Archdeacon *Green*, Dr. *Edward Tenison* and Dr. *Sydal*, upon Condition, that they are resident in my Diocese of *Canterbury*, and that the Ministers of *Debting* and *Thanington* be Two of the Ten.

Item. I Give unto such Person as shall happen to be Master of my Barge, at the Time of my Decease, the Sum of Two Pounds, and to the other Five Watermen, who shall belong to the said Barge, and serve me therein at the Time of my Decease, and be with him my Under-Bearers, One Pound a-piece. I Bequeath also to the said six Bargemen, my Barge and its Appurtenances, after my Executors shall have had the Use of it for six Months after my Decease, that is to say, To the Master a double Share, and to the other Five a single Share.

Item, I do by these Presents, constitute and appoint, the abovesaid Dr. *Edward Tenison*, S. T. P. and Prebendary of *Canterbury*, *George Fage* of *Hunton* in *Kent*, and *Lemuel Bradley* of *Lambeth*, Gentleman, Executors of this my last WILL and TESTAMENT, And I Give and Bequeath unto the said Dr. *Tenison* One Thousand Pounds; and to *George Fage*, aforesaid, the Sum of Four Hundred Pounds; and to *Lemuel Bradley*, aforesaid, the Sum of Three Hundred Pounds, for their Care and Pains in the Executing of it. And for the Surplusage, which shall remain after my Debts and Funeral Expences, and other incident Charges shall be paid, my Will is, That the Sum of Four Hundred Pounds be set a-part by them for the Purchasing of an Estate in, or nigh *Croydon* in *Surrey*, for the Augmentation and further Benefit of the Charity-School which I have there erected, as speedily as they can conveniently, after advising with my

my Trustees, for the School aforesaid. Moreover, My Will concerning the said Surplusage is, That what shall remain after the Legacy of Four Hundred Pounds to my Charity-School at *Croydon* aforesaid, may be equally divided amongst the Children of my Kinsmen, Dr. *Edward Tenison*, Mr. *Richard Tubby* and Mr. *George Fage*.

FOR my Funeral, my Will is, That it be as private as consists with Decency. I have always had an Aversion to Funeral Pumps, and would by no means at my own Interment give Countenance to them. I will have my Corps not to be carry'd in any Coach, but to be carry'd immediately out of *Lambeth-House* by Six Upper and Six Under-Bearers, in a Coffin, under that Black Velvet Pall which I have bought for the Use of the said Parish on solemn Occasions, on which I will have no Escutcheons : And I do hereby Bequeath to the said Parish, the said Pall, desiring that it may be
Fol. 12. used only by Persons of some Condition, and who are willing to pay for the Use of it Ten Shillings, at least, to the Poor of *Lambeth*. I desire that Dr. *Edward Tenison*, may go as Chief Mourner, immediately before my Corps. I direct, that the Hearse be carry'd but two Turns about the Palace-Yard, the Mistress and the Twelve Girls of my Charity-House in *Lambeth*, going next the Chief Mourner. Then I desire Dr. *Gibson* and the Two Curates of *Lambeth*, to step before the said Mourner, Mistress and Girls, and straitway to enter the Church leisurely ; and it is my earnest Request, That the Church and Chancel be kept entirely empty of all, but the necessary Officers, till that Time. I strictly forbid either Funeral Sermon or Oration. I desire Dr. *Gibson* to Read the whole Office of Burial. I Will, That the Mistress of the Charity-School aforesaid, have a Ring of one Pound, and a Scarfe and Gloves, and that every one of the Girls have a Ring of Ten Shillings, and a Scarfe and Gloves.

For the Poor, I would have my Charity of Forty Pounds, paid them in the new Church-yard, a List being prepared by my Executors assisted by Dr. *Gibson*, the Curates, Church-wardens and Overseers, and Notice having been given by the said Officers some Time before my Funeral, that such of the Poor as shall intrude into and throug the Palace-yard at the Time of my Funeral, shall be excluded from their Share of the said Charity, at least, have the less Proportion of it upon their so doing. For all other Matters, I leave them to the

the Discretion of my Executors. In Sum, Let all Things be done decently, and without Confusion.

AND now, having thus endeavour'd to set my House in order, I most humbly beseech, That Good GOD, who has so graciously conducted me thro' the Changes and Chances of this World, never to leave me nor forsake me, his poor, unworthy, penitent Servant; but of his great Goodness, in his Time and Way, to grant me a safe and easy Passage to everlasting Joy, Rest and Felicity, thro' JESUS CHRIST, the Saviour of Mankind, Amen.

In Witness whereof, To this my last Will and Testament, containing Twelve Sheets of Paper, to each of which I have set my Hand, and to the last my Seal, the Day and Year above-written.

Sign'd, Seal'd, publish'd and Declar'd by the above-nam'd THOMAS, Lord Archbishop of Canterbury, the Testator, as, and for, his last Will and Testament, in the presence of us, whose Names are here under-written, who also attested and subscrib'd the same in the presence of the said Testator.

Tho. Cantuar. L. S.

Franc. Hutchinson,
Joseph Wilcocks,
G. Paul.



*A CODICIL annex'd to
the Last Will and Testament
of THOMAS, Lord
Arch-Bishop of Canterbury.*

Fol. 1. **W**hereas, I *Thomas*, Lord Arch-bishop
of *Canterbury*, have made my last
Will and Testament bearing Date
the Eleventh Day of *April*, in the
Year of Our Lord One Thousand Seven Hundred and
Fifteen, I do hereby Order and Appoint, That this pre-
sent Writing, and the several Requests herein after-
mentioned, be annex'd as a *Codicil* to my said last Will
and Testament, and be taken as Part and Parcel thereof,
that is to say,

Whereas, in my said last Will, Dated the Day and
Year above-mentioned, I bequeathed to the Society *De*
promovendo Evangelio, the Sum of Five Hundred Pounds ;
Now I do hereby revoke that Clause, and every Part of
it, and do declare the Whole of it to be Null and Void,
as if it had never been. But my present Will is, That
my Executors, or their Administrators, or Assigns, do
well and truly pay to the said Society, within one
Month, or two at the farthest, after the Appointment
and Consecration by lawful Authority of Two Prote-
stant Bishops, One for the Continent, Another for the
Isles in *North America*, the Sum of One Thousand
Pounds, to be applied in equal Portions to the Settle-
ment of such Bishops in the fore-mention'd Sees. Un-
til such lawful Appointment and Consecrations are com-
pleted, I am very sensible (as many of my Brethren
of that Society also are) that, as there has not hitherto
been

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been, notwithstanding much Importunity, and many Promises to the contrary ; So there never will or can be any Regular Church-Discipline in those Parts, or any Confirmations, or due Ordinations, or any Setting a-part in Ecclesiastical Manner of any publick Places for the more decent Worship of GOD ; or any timely preventing or abating of Factions and Divisions, which have been, and are at present, very rife ; no Ecclesiastically, Legal Discipline or Corrections of scandalous Manners, either in the Clergy, or Laity ; or Synodical Assemblies as may be a proper Means to regulate Ecclesiastical Proceedings. In the mean Time, till such Appointment and Consecration, as above-said, are compleated, my Will is, That my Executors do not pay the said Thousand Pounds, or any Part or Portion of it, or any Interest for the Whole or any Part of it, to the said Society ; but as they have Opportunity to put out the said Sum, or Part of it to Interest upon sure Publick Funds, and to apply such Interest, to the Benefit of such Missionaries, being *Englishmen*, and of the Province of *Canterbury*, as they shall find upon good Information, to have taken true Pains in the respective Places which have been committed by the said Society to their Care, in the said foreign Plantations, and have been by unavoidable Accidents, Sickness, or other Infirmities of the Body, or Old-age disabled from the Performance of their Duties in the said Places or Precincts, and forced to return to *England*.

Item, I Give and Bequeath to Sir *Peter King*, Lord Chief Justice of the *Common-Pleas*, my silver Watch, made by *Tompson*.

Item, I Give to Dr. *Kennet*, Dean of *Peterburgh*, my silver Tea-pot.

Item, I Give to Dr. *Gibson* my two silver Candlesticks upon my Chest of Drawers in my Bed-Chamber.

Item, I Give to the Two Maids, who have watch'd with me, to each a silver Cap with an Handle.

Item, I give to *Luke Evans* and *Thomas Lloyd*, who have constantly attended me in my Sickness, to each a silver Cann.

Item, I Give to *Anne Stobs* a silver Tumbler.

Item, I Give to *Norbury Tenison*, of *Ireland*, Fifty Pounds. And to *Thomas Tenison* of *Ireland*, Fifty Pounds.

Item, I Give to Dr. *Green*, Archdeacon of *Canterbury*, Fifty Pounds.

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Item,

Item, I Give to Dr. Lilly Butler, the very Minister of Aldermanbury, who hath many Children, and whose Merit hath hitherto not been well consider'd, Fifty Pounds.

Item, I Give to Mr. Ibetson, my Chaplain, Forty Pounds. To those, who have formerly been my Chaplains, viz. To Dr. Potter, Lord Bishop of Oxon, I Give Ten Pounds. To Dr. Mandevil, I Give Ten Pounds, To Dr. Green, I Give Ten Pounds, and to Dr. Sydal, I Give Ten Pounds for Mourning.

And Lastly, I Confirm and Ratify my said Last Will and Testament in every Thing wherein it is not Repugnant or Contrariant to this my Codicil, reserving nevertheless to my self a Liberty of making at any time hereafter any other Additions or Alterations that to me shall seem meet.

In Witness whereof to this my Codicil containing two Sheets of Paper, to each of which I have set my Hand, and to the Last my Seal this Second Day of December, in the Second Year of the Reign of our Sovereign Lord GEORGE by the Grace of GOD, of Great Britain, France and Ireland, KING Defender of the Faith, &c. Annoque Domini, One Thousand Seven Hundred and Fifteen.

Sign'd, Seal'd, Publish'd and Declared by the Testator THOMAS, Lord Arch-Bishop of Canterbury, as and for his Codicil to be annexed to his last Will and Testament, in the Presence of us, whose Names are here under-written, who also attested the same in the Presence of the said Testator. The Words (and do declare the whole of it) in the first Sheet being first Interlined.

Tho. Cantuar. L. S.

John Skinner,
Henry Trippet,
Thomas Prichard.



